Evangelism

This issue of WORLD CALL is devoted to the presentation of evangelism in all of its interesting and vital phases. The keynote of the great work is strikingly illustrated on the cover page while the title picture on the editorial page is typical of the harvest being gleaned through our world-wide evangelistic program.

The Convention Picture

No doubt many Disciples in attendance at the Student Volunteer Convention are desirous of obtaining the group picture shown on the inside cover pages. Copies may be ordered from C. F. Bretzman, Fletcher Saving and Trust Building, Indianapolis. They are a dollar each.

The March Number

Do you know the extent of our foreign missionary program? Do you realize the tremendous influence our missionary work is exerting on the industrial, social, educational and economic progress of the world? In this day of international thinking, can you afford to be ignorant on these vital matters? The March number of WORLD CALL will be brim full of world-wide news. Don't miss it.

Fifty Thousand New Members

February 18-22 is set aside in this Jubilee year as Membership Week in our woman's missionary societies. The aim is fifty thousand new members. Announce it in church bulletin, from pulpit, in woman's classes and aid society meetings. Send a letter to all women in the church not members of the missionary society. (These letters and envelopes can be supplied from the United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, at small cost.) Officers, division leaders and others who can do calling should meet for prayer, then go out two by two. We are building for the future when we enlist a new member for the missionary work.

One

We are on the last lap of the long winding trail that leads to the end of the Golden Jubilee year.

Our goal of fifty thousand new subscribers seems a long way from where we now are. Yet if each subscriber would read this little item again, and realize that if just one subscription were sent in, now, the task would be finished.

Anyone who reads WORLD CALL can get one new subscriber. There are fifty thousand who read it. Why not give the circulation manager a shower of single subscriptions?

Take this seriously, WORLD CALL reader, and make an honest effort to lighten the burden of those who toil to reach the Golden Jubilee aims. This is such a little task for you to do, individually, but such a big one for those who have to work across the distances of the country. Just one—it means, if each of you will do it, that our WORLD CALL victory is won. WORLD CALL is depending on you in this hour.

WORLD CALL

International Magazine for Disciples of Christ

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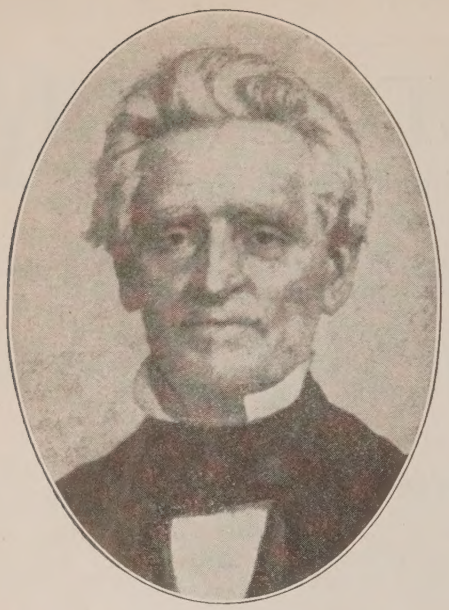
Volume VI *St. Louis, Mo., February, 1924* *Number 2*

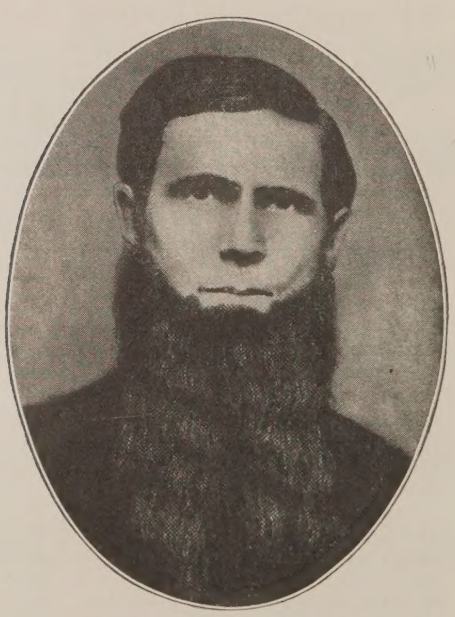
CONTENTS

The Spirit of the Cross	4
Winning the Fifty Thousand	6
The Divine Quest	7
Significance of the Student Volunteer Convention	9
Simultaneous Every-Church Visitation	11
Building a College Overnight	12
Why Peter Succeeded and Paul Failed	14
Bokemo, The Friend	16
Mrs. Burnett Gives $4,150,000 to T. C. U.	18
The Great Evangel	21
Survey of Our Fields and Forces	22
Four Evangelistic Institutes	24
He That Baptizeth, With Reverence..	26
What Is Your Church Doing to Evangelize the World?	27
Reminiscences of Dr. Shelton	29
Overhead	30
Wanderland-Wonderland	32
Church Erection to the Rescue	34
Oldest Chinese Evangelist Celebrates Birthday	34
Guadalupe	35
Kansas Inaugurates Circle Meet	36
Through Clouds to Serve	36
Majli	37
One Week's Itinerary of a Home Missionary	37
Keeping the Family Together	38
The Doctor Babu	38
The Three Graceless	39
Comradery (poem)	39
First Impressions of Buenos Aires	40
Christmas Dinners for Young and Old	41
My First Indian Patient	41
The Philippines and the Golden Jubilee	42
Bible Schools in Twenty-two Countries	42
The Trail Leads Into the Highway	43
Closing the Chinese Mission at Portland	43
Nantungchow Woman's Club	44
Setting the House in Order	44
Glimpses of the Religious World	45
Program for Triangle Clubs	46
Program Helps	48
Echoes From Everywhere	49
Hidden Answers	49
These All Died in the Faith	50
Golden Jubilee Notes	51
Board of Education	52
Headquarters Notes	53
Nodaway County Evangelistic Campaign	56
Pageant of World Missions	57
Japanese Relief	58
Hands Across the Sea	58
Glory to God in the Highest, and on Earth Peace	59
Church Membership in the United States	60
Receipts	61
An Ode to Lost Shoes	61
Guide to the Pronunciation of Foreign Words	63
Missionary Register	63



"Raccoon" John Smith
First Generation

J. V. Updike
Third Generation



Knowles Shaw
Second Generation

Outstanding Evangelists of Three Generations Among the Disciples of Christ in America

WORLD CALL

Baptizing in the Juapa River, Mondombe, Africa

Volume VI FEBRUARY, 1924 Number 2

Taking God Seriously and Joyously

THERE are now very few who oppose God and these few are of little consequence; there are many who misunderstand him and diligently multiply their errors; but the chief trouble in our modern life is simply that we forget God, or give only casual and perfunctory attention to him.

In a Christian land sickness and death, fire and famine, tornado and shipwreck drive men to God as their final source of help.

> Then they cried unto Jehovah in their trouble,
> And he delivered them out of their distresses.

However, calamities and afflictions are too precarious and expensive to depend upon as a means of grace.

The ideal, of course, is that we should come to know God in our infancy and never lose the sense of his presence. With the perfecting of the Christian home and the church school, increasing numbers will do so. The majority, however, must grow up with only imperfect and irregular instruction in the things that matter most. On the contrary they are beset on every hand by influences that dim and dull the consciousness of God and even tend to lead them far from him.

Young people especially have an all but irresistible tendency to "go with the crowd." Companions of their own age and their own appetites, speaking their own language, with contagious hilarity crowd about them and sweep them on, like a torrent carries a cork. Those who are older have business cares and family distractions, in addition to the prevailing influence of their own special groups, to keep them so occupied that there is no time to think of God.

Out of these conditions grows the necessity for evangelism. And whatever method a person who is aware of the presence and goodness and power of God takes to bring this supreme fact home to another person, that is evangelism. Being human, evangelists may sometimes disagree, but every sort of evangelism is forever in harmony with every other sort. The drum-and-tambourine evangelism shouts "Glory, Hallelujah!" when a Sunday school teacher quietly leads her class to God; the big-meeting evangelism is successful only because of the personal evangelism that has gone before and continues through it; pastoral evangelism and "professional" evangelism are mutually complementary.

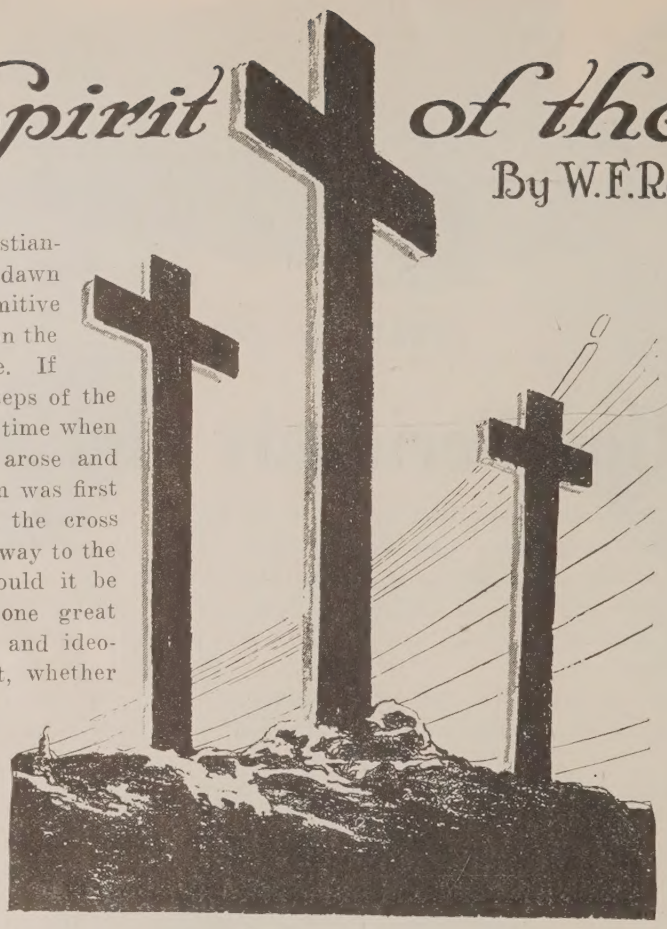
Generally, when we speak of evangelism we think of revivals, of the "protracted meetings" of our fathers, and this is well. They did, do and will forever serve a purpose which no other form of evangelism can serve and which completes and crowns all other kinds of evangelism. The mere fact that they have sometimes been scandalously commercialized should not make us either abandon revivals or refuse to support worthily those who conduct them in the true spirit of the gospel.

AS the word itself indicates, the chief work of the revival is wrought in the lives of those who are already Christians, and practically all of its remaining service is to those who have known the truth from childhood, but have failed to act, or having acted, have relapsed. The first and most important step in every revival is to get the present members of the church to take God seriously and joyously. Few additions can be won to any church that is either indifferent or gloomy. On the other hand, people cannot be kept from swarming into a congregation that is tremendously and delightedly religious. Of course, the ideal condition is one of continuous revival: all members alive and alert all the time and additions every Lord's Day. But few churches have yet attained that happy state. In fact human nature seems to advance by steps and stages, rather than by steady and uninterrupted progress. The soul has its seasons. We should practice our religion seven days every week, but this is most easily done when the first day is made the Lord's Day preeminently. It is possible to so magnify one Sunday, Easter, for instance, as to glorify every Lord's Day in the year. To "make our best moments habitual" is a fine aspiration, but we must first have some best moments.

It is not merely the growth of the church at home that is at stake in evangelism, but its conquests abroad also depend upon the same vital relation with God. The standing reproach of Christianity is that it has never recovered by love the provinces which it lost to Mohammedanism by the sword. Only when Christians, not occasionally but generally, take God more seriously than Mohammedans take Allah and follow Christ more devoutly than they follow Mohammed may we hope to see the cross ascendant over the crescent.

The Spirit of the Cross

By W. F. Rothenburger



THE symbol of Christianity is as old as the dawn of the most primitive art. It is without exception the most widely known figure. If one were to retrace the steps of the human family back to the time when the decorative idea first arose and when the art of symbolism was first employed, some form of the cross would be found along the way to the end of the journey. Should it be possible to gather into one great museum all the symbolic and ideographic relics of the past, whether stone, clay, wood or bronze, this figure would probably not be missing among the collections of any age or race.

The crudest water jars of India, the most beautifully decorated vases of Egypt, the funeral urns of the Etruscans in northern Italy, the tiling of ancient Babylon and Assyria, indeed the whole field of ceramics employed this figure. The coins of ancient Rome and the judicial tablets of Greece, the crude buildings of the Druids, as well as the relics of all the nations familiar to the student of history were adorned with its form.

As an instrument of torture and death it likewise had a pre-Christian existence. Cyrus chose it as a means of death for the Queen of Scythia in the sixth century before Christ. About the same time, Polycrates, the Tyrant of Samos, died on a cross. Alexander the Great used it as a means to put to death two hundred Tyrians. In this same fashion Perdiccas slew the King of Cappadocia, and during the siege of Jerusalem the Romans crucified a daily minimum of five hundred Jews, until crosses and planting space were at a premium.

The significance of this pre-Christian symbol is a long and interesting story with varied interpretations, but as Horace Bushnell remarked, "It is as if there were a cross unseen standing on its undiscovered hill far back in the ages out of which was sounding always just the same deep voice of suffering, love and patience that was heard by mortal ears from the sacred hill of Calvary." With such a background and with a full consciousness of its poignancy as a weapon of death, Jesus bore it upon his own shoulders up the Via Dolorosa to Golgotha. "As the cruel hammers rose and fell they sounded the tocsin of a God's death but a world's redemption." "It is finished," and the emblem of art and shame was transformed into a symbol of world power and conquest.

The Cross and the Early Christians

The spirit of the cross dominated the life of the early church. John's account of the life of Jesus is replete with instances which portray the sacrificial love of the Master. Said Peter in his first great message at Jerusalem, "God has made him both Lord and Christ—this very Jesus whom you crucified." Around the cross Paul built his whole spiritual structure. "I have been crucified with Christ so it is no longer I that live, but it is Christ who lives in me; and, as for my personal earthly life, I am living it by faith in the Son of God, who loved me and gave himself for me."

The cross was likewise the very heart of the apostolic and post-apostolic body of believers. Witness them hiding in the catacombs along the old Appian Way in Rome, celebrating the Lord's Supper in secret and in memory of him. The spirit of Calvary permeated their very beings. It strengthened them for the days of persecution when to be a Christian often meant martyrdom. Their faith in the spirit of the Master who gave his life for his program was stronger than the swords of Domitian and Diocletian. Their veins were filled with martyr blood, which fact gave to the new religion a mighty impetus through such men as Stephen, Polycarp and Telemachus. The modern church is dynamic, evangelistic and missionary in proportion as it catches the motive and the ideals of the cross.

The Spirit Versus the Symbol

Much of the apostolic power was lost to the church when late in the second century the symbol came to transplant the spirit of the Cross. Symbolism is always weaker than the spirit it represents. A symbol may be abused, misinterpreted and developed into a fetish, but a spirit, never. Queen Helena's pilgrimage to search for the original instrument has in it much to be commended, but a search and an appeal for the spirit of

the symbol in the hearts of men and women would have been more praiseworthy and more productive. Constantine mistook its real power when he read the vision in the sky—"By this sign we conquer." Christ conquered through love, not through physical force. Charlemagne and Napoleon wore the symbol into battle as a guarantee of successful conquest, only to be defeated in their dream of an empire built upon brute force. Had they possessed the spirit of the symbol, history would have recorded a different story. Kings, emperors and queens decorated their crowns with the same figure. But to them it stood for the "divine right of kings" while its spirit taught the divine right of their subjects. The sword hilts of Edward the Confessor and of King Arthur, characteristic of their day, employed it as a guarantee of military victory, while Providence ordained that its spirit should drive them out into a crusade for peace and justice. The sword of the spirit and the crown of righteousness go harmoniously with the true spirit of the cross, but the sword of battle and the cross of kings are its sworn enemies. Again, the spirit of the cross breaks down "the middle wall of partition," crowds out racial hatred, obliterates caste distinctions, destroys religious intolerance, returns the sword of the warrior to its scabbard and makes brothers of all men.

The Cross and Evangelism

The spirit of the symbol is evangelistic. It challenges the soul of every human being. It is essentially personal. On a recent anniversary of the birth of Abraham Lincoln, a life-size portrait was exhibited throughout the day in one of the public windows of Springfield, his home city. Artisans, clerks, statesmen, men and women of all classes, viewed it with thoughtful admiration. By the same law of portraiture found in a Rembrandt, or a Van Dyck, the eye of the emancipator looked squarely into the eye of every spectator from whatever angle. It was personal. With infinitely more significance the divine Emancipator looks squarely into the eye of every child of the race and offers freedom from sin, from prejudice, from intolerance, indeed from every power that enslaves his body, his mind or his soul.

Likewise the spirit of the symbol is essentially social. To touch the cross borne by a transgressor was considered among the Romans and Jews as an act of extreme defilement. This may easily account for the calling of a foreigner from the crowd to bear the tree under which Christ staggered along the Via Dolorosa. Luke's account reads, "And they laid hold on one Simon of Cyrene coming from the country and laid on him the cross to bear it after Jesus." The spirit of the Master makes it easy to be sympathetic with those interpreters who contend that the expression, "After Jesus," means that Simon did not bear the burden alone but only the latter portion of it. Beautiful portrayal this of the partnership which exists between Jesus and every true disciple. If he becomes our partner in the bearing of the burdens of life, then we must become his partners in his task of world conquest. Christ alone cannot save the world. It is only through the loyalty of every one of his followers that men and women are brought to the state of discipleship.

The Cross and Immortality

One of the chief satisfactions in being a Christian is to be found in the fellowship enjoyed with Christ in his heroic attitude toward life here and hereafter. The charm of the gospel invitation to needy men lies not in the preacher or the layman who extends it, but in the magnetism of the Master himself and in the joy of partnership with him in his program of human uplift. Worthy as enlisting in an army to defend the righteous cause of one's country may be, this must ever pale away into a subordinate position when compared with enlisting in the army of Christ. Recruitment for military purposes always means death for some one. Ten million soldiers dead, three million presumed dead, thirteen million civilians dead—twenty-six millions dead—this is the toll of the last world conflict with swords. How different are the works of the army of Christ! Recruitment and conquest for him mean life—life abundant here and eternal life in the hereafter. Let me enlist with him. Let me engage heartily in recruiting others for him. "Then indeed I shall know Christ, and the power of his resurrection, and all that it means to share his sufferings, in the hope that if I become like him in his death, I may possibly attain to the resurrection from the dead."

The Cross

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

"See! from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Winning the Fifty Thousand

By MARY W. KNIPMEYER

As President of the Woman's Council of the Linden Avenue Church, Memphis, Mrs. Knipmeyer is well qualified to write on the membership goal of the Golden Jubilee campaign.

"The mind with knowledge richly graced
Must give it back or it is waste.
The flags of life are never furled
Who can and won't, betrays the world."

THE winning of fifty thousand new members for our missionary societies this year is a task that should be appreciated. It is a privilege to enlist women in the service of the Master but it is likewise a duty, not only to the missionary cause, but to those women who are not yet sharing the full and deep joys that come from knowing and doing.

In building for the future of world-wide missions, we must first of all realize the vital importance of devoted, prayerful laborers in the local missionary societies. Fifty years ago our beginning was made by enlisting at home consecrated women who were true to the great commission, and likewise today the Golden Jubilee will have its greatest permanent value in the newly dedicated lives of the fifty thousand. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

The value of a dedicated life is beyond calculation. Money and material equipment have been, and will continue to be, of great help in the doing of God's work effectively; but let our whole reliance be upon strength from above and all these things shall be added unto us. Trusting our own unaided strength and worldly power destroys spiritual resources. Our societies have attained a rather large measure of success and our organizations and resources may lead us to feel that we are standing on the summit of achievement. In such feeling there is danger. The traveler who had reached the top of the highest Alpine peak was saved by heeding the guide's call, "Get on your knees."

Money is a very inaccurate measure of many things. Spiritual values are not to be thought of in terms of dollars. Christ did not depend upon great material resources. The apostles were poor in this world's goods; and Paul's great faith and spiritual power was sufficient to accomplish the work whereunto God had appointed him.

Humanly speaking, we would naturally think of the value of 50,000 women as constant contributors to the financial support of the established missionary work. If each recruit should pay only fifteen cents per month, the added contributions to the general fund would amount to $90,000 per year—a very substantial increase. However, we would be justified in expecting a much greater contribution from these new members.

But this membership aim looks forward to benefits not to be expressed in money values. These lives will inspire. The homes will be better Christian homes. The local churches will gain in spirituality and the united missionary movement will grow in power and effectiveness increasingly.

The membership aim must be attained. We dare not falter. The enlarged work must have added support in prayers as well as in finances. More devoted women to sustain the added efforts are indispensable. Without this added support the new activities and endeavors will fail after the other fruits of the Golden Jubilee are devoted to the great purposes for which they are intended. Know that the membership aim is essential.

How shall we accomplish this particular task? To succeed, we must not only work, but we must dedicate ourselves to the work. If we are wholly devoted to this all-important service, a thousand thoughts will come to our minds to stimulate and inspire and suggest ways and methods. Let us go about the work remembering and truly appreciating the words of Isaiah: "In quietness and in confidence shall be your strength." Spectacular drives are not of lasting value. I presume to say that we should follow the true way rather than the new way and that prayer will avail much.

The local society by diligent and systematic effort should reach at once every inactive woman and girl of the local church. The personal responsibility and duty of every Christian should be stated and emphasized by quotations of the plain and well-known texts. Search the Scriptures daily. In nearly every instance, indifference regarding missionary effort is due to lack of understanding of the world's real need and of God's appointed plan for supplying that need. Disciples of Christ are charged with the work of extending the Kingdom of Christ. We may not clearly understand the why of this divine plan for the accomplishment of a superhuman task. But with God all things are possible; and we are promised in our work for the kingdom strength from above, unfailing sympathy and undying love.

When one has a vision of the universal reign of Christ and a realization that each child of God is privileged to aid in carrying forward his plan for the establishment of that universal kingdom, it is but a step to anticipate the joy and happiness that will come from the consciousness of doing God's will, and working with him—an honor far above any earthly dignity.

"Lose yourselves in some great purpose
Dear to the Eternal mind;
Then Love's fruitage twined with blossoms
Day by day you'll find."

"Where there is no vision the people perish: but he that keepeth the law, happy is he." Every material and every spiritual achievement is first a vision; and the vision, if we are obedient to it, through prayer and work, will become a reality. First pray, then plan and then push. Every Christian must needs be a worker. And earnest, intelligent, prayerful work will realize and exceed the membership aim. Win the one next to you. Make your Christian influence felt in a definite way.

The Divine Quest

By JESSE M. BADER

A QUEST is a search. The quest for the Holy Grail by Sir Galahad was courageous, the quest for the fountain of eternal youth by Ponce de Leon laudable, but the quest for a human soul is divine. No quest for treasure however valuable, compares with the quest for others, that they might be found and brought to Jesus Christ. This is the highest work in the church today. It is the divine obligation that rests upon every Christian. If there is any revival above another that is needed within the church today it is a revival of concern for others on the part of the whole church. Every Christian should be an evangelist, for he is found to find, told to tell, won to win and saved to save. He is saved to serve and he serves best when he is saving.

The mission of Christ to the world can be summed up most completely in one verse, "The Son of man came to seek and to save that which was lost." Every word in the verse is a monosyllable. This sentence sums up the purpose of every parable and every miracle, every conversation and every sermon, every journey and every stop by the wayside. He came to the world for the divine quest of man. He was and is and ever will be the seeking Christ. Everything he did and all that he said was to this one end. His passion in this quest can be seen in the three parables in the fifteenth chapter of Luke concerning the lost coin, the lost sheep and the lost boy. The visible display of his eternal heartache in this search can be seen in his cross on Calvary.

The personal method was the one used most often by the Master in his quest for man. 'Tis true that sometimes he taught men en masse and in groups but the most effective method and the one used most frequently by him was the individual, personal method. He speaks personally to a Nicodemus or a sinful woman by the well, to a rich young ruler or to a poor blind man, to a rich Zacchæus or an outcast leper, to a Pharisee at his table or a woman in sin. He wins his disciples personally as he calls to his service Andrew and Peter, James and John, Philip, Nathaniel and Matthew. He healed men one by one and in many instances he taught them one by one. He had a world program on his heart but he never overlooked the individual. Mrs. Humphrey Ward, writing to a senator noted for his interest in humanitarian legislation, in the interest of a needy family in his district, received this reply, "I am so busy with plans for the race that I have no time for the individual." Mrs. Ward filed the letter away with this trenchant remark written across it, "Our Divine Lord, when last heard from, had not risen to this sublime altitude." Jesus was a great personal evangelist. He recognized that only through individuals bound to him both by love and loyalty could his redeeming work go on after he had left them.

THE New Testament church was an evangelistic church. There was great preaching, great personal witnessing and great growth. "They that were scattered abroad went everywhere preaching the word." Peter preaches to Cornelius, Paul wins Luke, Timothy, Philemon, Lydia, the jailer. Philip wins the Ethiopian; Aquila and Priscilla instruct Apollos in the way of the Lord more perfectly. Dr. Glover says the early church succeeded so marvelously in the first century against paganism, heathen philosophy and materialism because they outlived the pagan, they outtaught the pagan and they outdied the pagan. One often wonders how far the early Christians would have gone and the numbers they would have reached had they in that day the modern means of travel and communication which the church of this century has at its command.

One of the greatest examples of the divine quest on the part of one for another is recorded in the New Testament story where Andrew discovers Christ for himself and immediately turns to find his brother, Simon Peter, and bring him to Christ. Andrew undertook this quest after he had made the discovery of Jesus for himself. "He findeth first his own brother Simon and saith unto him, 'We have found the Messiah.'" The greatest discovery that anyone can make is to discover for himself that Jesus is the Christ the Son of God and his own personal Savior. This is greater than the discovery of a continent by a Columbus or wireless telegraphy by a Marconi or the aeroplane by the Wright brothers, or any other amazing twentieth century invention. The culmination of Andrew's quest is in the words, "He brought him unto Jesus." After Simon Peter had been led to Christ by Andrew and had made the same discovery for himself, he becomes a disciple also. Then Simon becomes the leader of the twelve for three years. On the day of Pentecost he preaches the sermon recorded in Acts, second chapter, when three thousand people are converted. But when we think of Pentecost and the winning of the three thousand we should never forget Andrew, his humble brother, who as a result of his enthusiastic quest, led his own brother Simon to Christ.

Dwight L. Moody was one of the greatest evangelists

of the last century, but we should not forget Mr. Kimball, his humble Sunday school teacher, who led him to Christ when Moody was a young man clerking in a shoe store. Billy Sunday has won thousands to Christ, but when we try to measure the greatness of his fruitful ministry we should never forget Harry Monroe who led him to Christ at the Pacific Garden Mission in Chicago. H. Clay Trumbull, the editor of *The Sunday School Times,* did a monumental work as an editor and a writer for thirty years, but when we think of the success of his life we should never forget that he was won to Christ by a warm personal letter from a friend.

An humble member of a church wanted to help in a revival. Her pastor told her she might pass out cards from house to house along her street. At one home a man met her at the door, read the invitation, but said, "You don't want me at your revival. I am an actor, I would not be welcome." After a very insistent invitation he promised to come that night. He became interested and came again and again. Before the revival was concluded he became a Christian. Later, he decided to become a minister. He was none other than George C. Lorimer who became one of the greatest preachers of America. Lorimer had a deep and abiding passion for winning others. He sought a young lawyer friend of his and won him to Christ. This man became a preacher also, Russell H. Conwell, who today is one of America's greatest pastors and lecturers. He has given his lecture, "Acres of Diamonds" before millions of people. By it he has been able to turn into the benevolent and missionary treasuries of the Baptist church, millions of dollars.

Dr. Royal J. Dye, a missionary in Africa seventeen years, tells the story of an African Christian lad who was a slave at one time in his life, but after finding Christ as a Savior, had the passion in his heart for the winning of others. One day sixty converts were standing on the banks of the Congo River near the Bolenge mission station ready for their baptism. The Doctor was anxious to know who had led each one to Christ, and one after another in the line gave the name of the one who had "told him the story of God's love." Forty of the sixty said "Bokemo."

JOHN R. MOTT is one of the greatest Christian leaders in the world today. To get the story of his conversion complete one must go back to John R. Graves, a traveling salesman in New York State who sold goods to a man by the name of S. M. Saford. After persistent and patient effort Graves finally won Saford to Christ. Saford began the quest for other men and was able to win a lawyer friend of his by the name of C. K. Ober. Ober had the same passion in his heart and sought out a young student in Cornell University and personally led him to Christ. This Cornell student was none other than John R. Mott who today is known throughout the whole world as one of the greatest leaders in the church. One never knows all that he does or where the influences will lead when he wins one person to Christ.

Harry L. Raymond, a druggist in Lawrence, Kansas, was a prominent church leader in the city. A young man, attending the university, entered his employ to work afternoons and evenings to help pay his way through school. One day soon after beginning his work in the store, Mr. Raymond called the young man to his desk and asked if he was a Christian. "Yes," replied the young man, "I am and have been for several years." This was the first time anyone had ever asked this young man such a question though he had worked for many Christian men before. In further conversation the young man asked if it was the druggist's custom to ask every young man this question. He was told it was. And of all the young men employed from the city and university in the twenty years, only two who came to him not members of any church ever left his employ without becoming Christians. If all the Christian men and women today who employ others would take this attitude toward their help we would have different communities and cities by Easter Sunday.

A lighthouse keeper, working alone and far off from others at his post of duty, was one time asked if he did not get lonesome in his work. His reply was "not since I saved my first man."

In Korea one of the conditions of membership in the church is that a convert must first win someone else for Christ. Their passion for soul winning is like unto that of the New Testament church for they consider it their duty to take the message of Christ to their religious friends, neighbors and fellow-workers.

The whole world with its 1,640,000,000 people could be won to Christ in 25 years. If there were only 100 Christians in the world this year, and if each one of the 100 should win another in a year's time and the next year the 200 should win 200 others and so on, the whole world could be won in 25 years. Some day a generation of Christians will take the great commission of Jesus to "go make disciples" so seriously that they will put all they have of money and life into carrying out his request for this divine quest. A generation of churches is needed who will put the book of Acts into action. One of the clearest needs in the church today is for the membership to be trained and set at the task of personal evangelism.

The story is told by Russell H. Conwell of his visit to the Alps some years ago. At the base of one of the great mountains was a kennel of St. Bernard dogs trained to search for and find men and women lost in the snow of the Alps. Mr. Conwell went out one morning with the keeper to feed the dogs. He noticed that one large fellow whose hair was matted with ice and snow was not eating with the others. Upon inquiry he learned that a man had been lost in the snow of the Alps the evening before and this particular dog had been sent out to find the man. The keeper said that had he brought in his man or a bit of the man's clothing he would be eating with the rest of the dogs but because he did not find his man he would not eat. May some such passion as this take hold of the church of the living God today as they go out "to seek and to save that which is lost." How can we be his disciples unless we share his passion?

The Significance of the Student Volunteer Convention

"Seekest thou great things for thyself? Seek them not. Seek first the Kingdom of God"

By BESS ROBBINS WHITE

THE ninth quadrennial Student Volunteer Convention which met in Indianapolis, December 28-January 1, brought with it a particular significance. Meeting in a day when grave responsibilities and pressing problems are challenging even tried generals, it proved beyond question that the lighted torch of Christian leadership is passing into steady hands. The Motts and Speers and Wilders of the future are worthy successors in the royal train.

Nothing is so cheap as the prevalent talk about the waywardness of the younger generation and if the Student Volunteer convention did nothing else, it proved beyond the shadow of a doubt that nothing is so fallacious. When 6,500 students, exuberant with the spirit of youth, will forego the usual pleasures of the holiday season and gather as a great host for the serious consideration of world problems, it does not seem as though the Satanic ruler were enlarging his kingdom appreciably. Magnets more powerful than material attractions are drawing this young life together. And that power, expressed through their assembly, cannot fail to make its vitality and importance felt.

In the Cadle Tabernacle, hung with the Stars and Stripes and the Union Jack, these youthful crusaders met on Friday afternoon, December 28, and launched their convention to the majestic strains of "All Hail the Power of Jesus' Name." They came: black, yellow, brown and white, the youth of many lands, forgetting the prejudices and race hatreds that are behind and pressing forward to the things that the brotherhood of love holds in store, striving only to attain the goal of their high calling.

The Evangelization of the World in this Generation was the watchword of the gathering, the same watchword adopted by the founders of the movement thirty-seven years ago at Mount Hermon, Massachusetts. As radiating topics, the need of greater spiritual awakening in the educational, religious and industrial phases of life was stressed, bringing with it discussions of all major forms of service to which these volunteers have pledged their lives. The program of the four days' convention was remarkably well arranged, blending in coherent sequence the momentous questions which the thinking student faces, while the addresses served as a background for the group conferences which concerned themselves with international relations, abolition of war, race relations and justice in industry.

Race relations was the first problem offered for discussion and, as the convention progressed, recurred with increasing frequency for consideration. The manifold phases of this pressing topic were handled by Dr. Y. Y. Tsu of China; Sir Newton W. Rowell, K. C., president of the privy council of Canada; Dr. Paul Harrison, American missionary to Arabia and Dr. Willis J. King of Atlanta, Georgia, at the Friday evening session, preceded by an inspirational afternoon hour when Dr. J. Studdert-Kennedy of London, England, rector of St. Edmund's Church, Chaplain-in-ordinary to his Majesty, King George, Paul Blanshard of New York, secretary of the League for Industrial Democracy and Dr. Walter H. Judd, made stirring pleas for consecrated lives.

The mistaken theory of race superiority was given terrific jolts by these and succeeding speakers, each of whom urged just recognition of each race's contribution to human progress, further declaring that the problem, which is of more than sectional or national significance, must be solved here and now or the missionary enterprise around the world would become a farce.

Fifty group gatherings for the more intimate discussion of pertinent problems occupied the morning hours of the second day, while perhaps the greatest single session of the convention was held Saturday afternoon when ringing challenges of far-reaching import were brought by Sherwood Eddy and Robert E. Speer. Deviating from the usual course of flattering commendation of youthful purposes, Dr. Eddy launched a merciless offensive against remediable evils here at home, as he drove home point after point on the conspicuous laxity of individual principle, which, he declared, is a deep and grave hindrance to any life of service. With an adroit tactfulness that charmed his audience, this great leader brought the present day evils down to the individual campuses, urging on every campus a definite follow-up program to the convention towards the specific purpose of reviving spiritual life among the student body.

In his address on the relation of the student to the foreign missionary enterprise, Dr. Speer declared that of all the motives which prompted the founding of the Student Volunteer Movement 37 years ago, only two stand out today: A world in need; Jesus, the power to meet those needs. Through a glowing tribute to the host of missionary pioneers, he brought a heart-searching appeal for worthy successors, pleading for the realization of the convention's watchword; a wild, wild dream when it was adopted at Mount Hermon but a present and practical possibility now.

Full of challenge and stimulus were the pleas for the

Orient on Saturday night, made by H. Hatanaka, dean of Kobe College, Japan, and Dr. Ching Yi Cheng, national leader of the Student Christian Movement in China, while the period of intercessory prayer which brought the session to a close, conducted by William Steele, who has his sailing orders for China, bowed hearts and minds in the supplication "that the nations may be won in the spirit of Christ, making a family of nations which will one day become the family of God."

That Christ, the conscience of the convention, should also be the will of the convention, was the keynote of the masterly address on Sunday morning by John R. Mott. "What would you have Jesus do that he has not already done to persuade mind as well as heart that he has the right to dominate our lives?" Dr. Mott inquired as he pled for the complete surrender of lives to the Master's molding. Declaring that the generation assembled was living in a fateful day when the task was more than dealing with the wounded; it being theirs to stop the fight, Dr. Mott closed with the challenge that had guided his own life to Christian service: "Seekest thou great things for thyself? Seek them not; seek first the Kingdom of God."

The Pocket Testament League

The Disciples of Christ have a great evangelistic program to win one million members to the churches on all fields, home and foreign, in five years. As a part of this evangelistic program a "Carry Your Bible" plan has been launched under the name of the Pocket Testament League.

The Pocket Testament League, which was organized by Mrs. Charles M. Alexander when a girl in a Birmingham High School, has met a real need as a simple and practical method to induce people everywhere to read the Bible daily and to carry a Bible or Testament with them. During the past seven years 186,078 people have become members of this movement, and during the same period over 4,000 have enlisted as workers to help extend the daily reading of the Bible. This plan appeals to all races, classes and ages. It is helpful on the foreign fields as well as at home.

During the 1924 Pre-Easter campaign a special week has been designated as "Bible Revival Week." It is February 17-24. Will you make an effort to pledge the members of your church to carry the Word?

More than 300 Disciples of Christ in attendance at the convention were entertained on Sunday afternoon at the College of Missions. An inspirational hour conducted by Mrs. Anna R. Atwater awakened fresh interest in our own missionary program as messages from the fields were brought by Ray Rice of India, Miss Lillian Abbott of China, E. K. Higdon of the Philippine Islands, E. A. Johnston of Africa and Miss Hallie Lemon of Mexico. A stirring talk by President Paul held before the guests the vision of the rising Christian church in the foreign fields that demands the complete intellectual and spiritual preparation of the outgoing missionary. The vitalizing power of the gospel was felt when Mr. C. Y. Lee, a native Chinese student at the College of Missions, told the simple story of his conversion to Christianity, and the practical situation in which our church finds itself in continuing its missionary enterprise was explained by Miss Lela Taylor, candidate secretary of the United Christian Missionary Society. Mrs. Royal J. Dye brought the meeting to a close with a plea for the submission of will to the guiding of the Father. During the informal social and supper hour which followed in the dining room, brief messages were brought by church leaders, and the work and purpose of the College of Missions were explained to the student delegates.

That the purpose of the missionary enterprise is not primarily to carry social or industrial reforms to distant lands but to bring to these peoples an effectual contact with Christ was the message brought to the students on Sunday night by Dr. Paul Harrison of Arabia, Kingsley Birge of Turkey, and Yohan Masih of India, the same plea for the permeation of Christ's teachings in their own countries being made on Monday morning by Prof. Andres Osuna of Latin America and Adolph Keller of Switzerland. The powerful personalities of these outstanding leaders of thought that injected itself into their messages keyed the atmosphere of the convention to a pitch of spiritual tension that will leave an unmistakable and permanent mark on the impressionable minds of the young delegates.

Almost without reserve we might say the honors of the convention platform speakers go to Dr. J. E. K. Aggrey of the Gold Coast, Africa, whose impassioned plea for his country was a masterpiece of rhetorical eloquence and naive simplicity. In the characteristic manner of the Negro, affecting no artificial veneer, Dr. Aggrey gave his audience at once a new consciousness of its duty to the Dark Continent and a rare treat in genuine humor. Tears mingled with laughter as the students broke into round after round of applause while Dr. Aggrey pled for recognition of his country in the family of nations. "There is no such a thing as 'the rising tide of color,'" the Negro speaker declared. "We do not want the black race on the top, nor the yellow race nor the white race. We only ask that every race be up, no race down." Continuing this line of thought, Dr. Charles R. Watson, president of American University of Cairo, Egypt, brought to the minds of the student volunteers the definite phases of life service that are clamoring for attention.

With the challenging ideals of these mighty leaders of religious thought echoing in their ears and pounding out new conceptions of duty in their hearts, it is small wonder that the sentiments voiced by the students on the closing day of the great convention put to rout the erstwhile sceptic who deplores the lack of future leadership. Discussions begun in the smaller group meetings

(*Continued on page* 28.)

A Simultaneous Every-Church Visitation

By JOHN H. BOOTH

THERE is beauty, rhythm and power in unity of action. Armies break step in crossing bridges to prevent their collapse. It is not because of any abnormal weight put upon them that this is done, but because of the abnormal strain brought upon their girders by the rhythm and uniform tramping of feet. This world could be quickly taken for Christ by the united and well directed effort of all of his followers.

As Disciples of Christ, we advocate Christian unity. Why not occasionally, for our own good and the inspiration of our religious neighbors, give a real demonstration of the unity for which we stand? This is just what the United Christian Missionary Society will attempt to lead our brotherhood to accomplish in March, through a simultaneous "Every-Church Visitation." What better object could be selected for giving this demonstration of our unity than the simultaneous undergirding of our world program!

Purpose and Plan

The International Convention of the Disciples of Christ that met in Colorado Springs in September last, passed the following resolution:

"It is imperative that the receipts and expenditures of the general fund of the United Society be balanced and the debt eliminated as early as possible, so that the financial stability of the society may be safeguarded and the ultimate scope and effectiveness of the service enhanced."

The executive committee and officers of the society, feeling deeply the necessity of carrying out this resolution, have tried to devise ways and means of so doing. It is obvious that our people must be reached in great numbers with messages and conferences, concerning the work of the society. A review of our field workers reveals the fact that our employed force is entirely inadequate for such a task. It was thought advisable to call upon a thousand preachers to give a thousand weeks of service, visiting six thousand churches during the month of March, making the visitation as nearly simultaneous as possible, beginning on Monday after the first Sunday.

The churches served by these thousand preachers will be asked to give their pastors for the week's work and pay their traveling expenses. The call also will be made to the six thousand churches, which are to be visited, and to their pastors, to cooperate in making this a brotherhood-wide, fellowship week. Indeed, the greatest demonstration of unity, and the finest exhibition of cooperation will be that which is given by the six thousand churches and their pastors who welcome the visitors and make possible their success.

If this endeavor can be carried out, it will reach, including the churches served by the visitors, seven thousand churches. It will be the largest number of churches ever reached for any cause in the history of our brotherhood. This in itself will be of great inspirational value.

In order to determine whether the idea was workable, groups of ministers in St. Louis, Indianapolis, Des Moines, Omaha and Kansas City, were visited—reaching sixty-nine in all. Sixty-eight of these thought the plan workable and promised to give a week each. This group includes some of the best known pastors of our brotherhood.

Being encouraged by this almost unanimous response, the executive committee of the society, at its December meeting, instructed the promotional division to send out a call for a thousand visitors and to proceed with the "Every-Church Visitation."

As soon as the visitors have been enlisted they will be assigned churches for visitation. As far as possible, the assignments will be to nearby churches. It has been suggested by some of the men who have already agreed to serve, that the preacher should take with him some of his own men and women to help in the meetings, thus broadening and enriching the fellowship.

The purpose of the Every-Church Visitation is to lay before our entire brotherhood, in one week's time, the great world program of the United Christian Missionary Society, which includes missions both at home and abroad; educational work, at home and abroad; religious education; missionary education; church erection; ministerial relief; benevolences and evangelism. Nothing could be more helpful in preparation for a great ingathering of souls at the Easter period than to have a thousand preachers voicing a note of evangelism in six thousand of our churches. Through conferences and public addresses, the visiting preachers will be expected to stimulate the financial support of the United Society, so that the receipts to the general fund may carry the current year's budget to June 30, and, if possible, wipe out the deficit; and also help our women realize their Golden Jubilee aim for $1,000,000 by the time of the Cleveland convention.

Why the Deficit

The maintenance budget of the United Christian Missionary Society is carrying a deficit of approximately $250,000. This deficit has not been incurred by mismanagement or by lack of support on the part of the churches, but through a series of circumstances, over which the society had no control.

There are four specific and unavoidable causes for this deficit:

(1) First Year's Maintenance Budget Abnormal and too Large

On September 30, 1920, the six old boards closed their current work. During that closing year receipts from the Men and Millions Movement reached their highest peak; and during that year also the financial prosperity of our country attained its maximum. Taking advantage of this prosperity, and also the fact that it was the last year of their active and separate existence, the old boards made special appeals to our churches, which resulted in abnormally large offerings being received; in fact, the largest in the history of the old boards.

In making a budget for the United Christian Missionary Society there was no precedent to follow, except to take the combined receipts of the old boards for the last year—and best year—of their existence. This was done in building the first year's maintenance budget of the United Society.

(2) Financial Depression

It must be remembered also that within three months after the beginning of the work of the United Society, the financial condition of the country went to the extreme in the other direction. Great business concerns failed, many banks closed their doors, and the farmer was struck with a financial crisis that has probably not had a parallel in American history.

(3) Change of the Missionary Year

Another thing that helped create a deficit in the first year of the United Society's work, was the changing of the closing of the missionary year from September 30 to June 30. This made the first year of the United Society only a nine-month period, and in that time it attempted to raise to twelve-month spending budget.

(4) Interchurch Debt

Perhaps the most serious thing of all was the raising of the $600,000 underwriting debt of the Interchurch World Movement, which came during the first year of the United Society's life. This, beyond all question of a doubt, cut heavily into the regular missionary giving of our churches.

As a result of these unusual circumstances, the society, by the end of its first full missionary year, found itself in debt $271,717. Since that time the society has lived within its income, and reduced the deficit slightly.

But the carrying of this deficit has become a great burden, not only financially upon the society in the paying of interest, but upon the soul and spirit of the workers.

One thousand ministers and seven thousand churches through one thousand weeks of service will lift this burden. "We can do it, if 'I will.'" May we hear you say "I WILL"?

Building a College Overnight

By MARY BOSWORTH TREUDLEY

THE formal opening of the new college buildings at Ginling is over. Strenuous days of preparation preceded that great event, for there are so many things to do when a college is being built all complete from the ground up. And eighteen months is certainly overnight for such a big undertaking, in China at least. To make the task of getting ready even more difficult the opening of college had been postponed until October 4 and college classes just would not get organized and teach themselves. When you add that many of us do not speak Chinese and that even the simplest order had to be translated by the overworked few who do, you can see that getting ready for dedication and for all the out of the city guests kept us quite busy.

Part of the Faculty of Ginling College in Front of the Recitation Hall

At last, October 31 arrived and promptly at nine o'clock the first invited guests drove up in their carriages. You would hardly realize that Ginling is in the heart of a walled city whose gates are barred every night, as you drive down through the open fields which separate us from the University of Nanking a half-mile away. I am not sure just what those first Chinese thought of our buildings. A professor from the big government college in Nanking as he was being shown through the buildings turned to me and said, "They are the most beautiful in all China. They are so dignified, just like temples!" The Chinese I think appreciate that their beautiful roof-line which they have kept through the centuries ever since their ancestors lived in tents, has been used in these buildings. The idea throughout has been to keep just as much of the Chinese beauty of architecture and decoration as could be harmonized with modern ideas of building.

After our guests were received in the social hall and served with tea they were taken on a tour of inspection through the faculty dormitory, the recitation building, the science building and one of the two girls' dormitories. Everywhere there were gorgeous chrysanthemums from our own garden. And all of our ten policemen were on duty.

The dedication exercise was scheduled for 10:30. With the exception of Mrs. Thurston's historical statement and an address by Dr. Pott, president of St. John's Univer-

The Processional with the Senior Class in the Foreground

sity, Shanghai, everything was in Chinese. The greeting of the college extended by our good friend, Wang Pei Chiu, president of the law school in Nanking, the response to it by the civil governor of the province, the translation of Mrs. Thurston's statement by Miss Hoh, the first alumna to become a member of the faculty, even the prayer and words of dedication were read in Chinese. I want to give the words of the prayer because it expresses better than I can all the hopes and aspirations that have gone into the building of the college.

"Almighty God, the source of all life, the Father of our spirits, we gather today to dedicate these buildings to thee.

"We know that wood and stone cannot create character but only thy spirit working in men's hearts. So we come to thee seeking thy blessing upon all who labor here in the coming years.

Three Former Students in Our Schools, now Graduates of Ginling College

Left to right: Wei Sin-djen, teacher of science and English in Nanking Christian Girls' School; Ho Chang-Chi, teacher of music in Nanking Christian Girls' School; Miss Minnie Vautrin; Swen Dji-Shub, teacher of science in Coe Memorial School at Luchowfu.

"May all teachers be so filled with love for thee, the Eternal Truth, that they may teach nothing but the truth. Give them the scholar's conscience and the saint's vision of thy glorious face. May the love of Christ in them reach out to the eager young minds whom they shall teach that their students may see in them the Perfect Teacher.

"Bless the countless generations of students who will study here in the coming years. As they increase in knowledge may they grow in humility and eagerness to serve, learning to love whatsoever things are true and honest, whatsoever things are pure, lovely, and of good report. May they here learn to know thee, the source of all knowledge and fountain of all goodness. Strengthen their wills that they may not be disobedient to the heavenly vision. Grant that the fellowship of this place may implant in them a passion for the larger fellowship of thy kingdom.

"May these beautiful buildings be so sanctified by noble lives and consecrated minds that there may grow here an atmosphere that will uplift all who come here. May all that is best in Chinese womanhood here find expression and outlet, and may this institution play a worthy part in the emancipation of the daughters of this land into the glorious liberty of the children of God.

"With such petitions and such high hopes we dedicate these buildings to thee, beseeching thee to accept them and bless them with thy own presence and favor. All of which we ask in the name of Jesus Christ our Lord."

As the beautiful Chinese of the prayer ended, the service was finished. In spite of the rather threatening look of the early morning about four hundred people filled the gymnasium. There were Chinese of every class. There were fourteen of our own alumnae, there were representatives of many colleges and schools scattered all over China and representatives selected from their alumni in China to represent the American colleges with which Ginling's connections are closest. This year for the first time, by the coming of Miss Eva Spicer from the London Missionary Society, the support of the college has become international instead of only American.

The two banquets on Wednesday and Thursday nights were interesting by way of contrast. The first was

(*Continued on page 20*)

The Processional with the Alumnae in the Foreground

Why Peter Succeeded and Paul Failed

By C. E. LEMMON

IN the work of evangelism our people have always sought the apostolic norm. We have based our arguments upon a Pentecostal premise. This is well, for against that horizon of Christian history we can see silhouetted more clearly those initial impulses and forces that brought men to Christ. Educational evangelism is more than willing to rest its case in the story of the early church, not upon proof texts alone, always a method of doubtful merit, but upon the surer background of the apostolic program with its attendant successes and failures.

Let us therefore begin with two dramatic situations of apostolic history—Pentecost and Athens. Let us start with the two outstanding figures of the early church—Peter and Paul. On the day of Pentecost "Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, 'Ye men of Judea.'" And again "Paul stood in the midst of the Areopagus, and said, 'Ye men of Athens.'" It has been said that inasmuch as these two greatest sermons of the early church were addressed to men they serve to support a major emphasis upon adult evangelism. Even though one should admit this absurd legalism, from the standpoint of adult evangelism alone the first of these sermons is a huge success and the second a comparative failure. Peter's sermon brought its thousands to an acceptance of Christ while Paul's message resulted in but little more than the stirring of a philosophic ear.

We raise the cry, "Back to Pentecost," often failing to realize that the road that leads to Pentecost must traverse the slopes of an Athenian hill, and that the success at Pentecost can find its true explanation in consideration of the failure at Athens.

Surely the explanation of the success of the one and the failure of the other was not in the preacher. Paul was not inferior to Peter. Indeed most would place him higher on the scale of human greatness. Nor was it in the sermon. They were similar, these sermons, introduced with care, alike in content, coming to a logical conclusion, and pressing for immediate decisions. In sermonic excellence no doubt most students would give Paul a shade the better of the argument. Nor was it in the strategy of the place. Jerusalem for the Jews could not more than match Athens for the Greeks, each the center of its own civilization and culture. Perhaps you ascribe it to the Spirit, that strange and mystic Pentecostal flame that burned into human hearts and touched the apostolic tongue. But who would withdraw from Paul, the ecstatic soul of the roadside vision and the third heaven, any portion of the Holy Spirit of God?

The success or failure of these two great sermons is accounted for, not upon the ground of the preacher or the message or the strategy of place or time or the attendant Spirit, but rather upon the varying quality of the audiences that heard the messages.

The congregation at Jerusalem was made up of devout men from all over the world. They had behind them a lifetime of spiritual culture. They had come from spiritual homes. They had been drilled in their synagogues. They were monotheists—believers in one God. And more than that, many of them had intimately known both the person and character of Jesus.

On the other hand, the congregation at Athens had only a pagan philosophy upon which to ground the Christian message. "They spent their time in nothing else, but to tell or to hear some new thing." They were idolaters, sceptics, doing their religious best in building an altar to a vague idea of an "Unknown God." With this congregation the preacher was doomed to failure.

It is obvious that right here we touch the nerve of evangelism. Without spiritual culture there is but little opportunity to make our preaching effective. There can be no Pentecost without first a devout mind and a ready heart. Here is surely revealed the great task of our day. *The primary duty of the church in America is to prepare a spiritual background in American life upon which to base a Pentecost.* The one agency best fit, feeble though it is confessed to be, to prepare this Pentecostal background is the educational program of the modern church.

The problem of the Protestant church in America is to complete the building, as Professor Athearn so carefully points out, of a system of religious education, parallel and supplementary to that of our secular educational system.

OUR religious educational system should parallel our secular system in structure. The pattern has been wrought out of more than one hundred years of the experience of our national life: elementary schools for all of the children, secondary schools for the adolescent and higher education for our young people and adults. The church has made a good beginning in elementary education, it is still woefully inferior to the American high school in secondary education and is making but little headway in the real training of adults. This parallel system of religious education must be supported in a larger way to make adequate its teaching and equipment. In the building of a system of religious education we should see to it that the balance of the scale of excellence is on the side of the church school.

Nor should the church fail to accept the techniqne of secular education. Pedagogy is a rapidly developing art. Psychology has made great contributions to methods of imparting truth. It has discovered that there are seasons of memory and seasons of curiosity and seasons of resolution and seasons of ideals and seasons

of high emotionalism. And those of us who love to think in terms of religion are glad to know what the psychologist can tell us about the "seasons of the soul."

While the church should accept the structure and technique of secular education in content it should be strictly supplementary. The curricula of religious education should place an exclusive emphasis upon the great moral and ethical values of life. Its main business is to teach religion. Let the state give to our youth the tools of knowledge and the church furnish the Christian motivation.

In the center of the curricula of the church school we must place the Word of God. Says Prof. C. A. Elwood, "The ethical and religious value of the Bible, especially the Gospels, for the establishment of Christian civilization cannot be doubted." No preacher can hope to give adequately this Bible teaching from the pulpit. It is being neglected in the home. It is prohibited by law in the public schools. It therefore remains as the chief obligation of the church. And let us carefully note that every revision and rearrangement of our elementary literature in the church school provides for more comprehensive and intelligent use of Scriptural material. For example, the graded lessons use nearly double the Biblical material of the older uniform lessons. The children of today with our modern lesson courses are getting a much more comprehensive understanding of the Bible than ever before. Beside the Bible there is much other material of Christian culture that should be a part of our educational resources: hymnody, art, poetry, fiction and the pageantry of the church.

But above all things the church must share in that great and inspiring conviction of modern education, namely, that *by the processes of education it is possible to predetermine the direction of life.* If the state desires a certain type of citizenship it proceeds at the proper time and place to insert a teaching content in the schools which will give direction toward that end. If commerce desires a certain quality of technical or executive skill it places these requirements into the curricula of the schools. A great empire desires a specific type of fighting mind and soldierly discipline and makes both the psychology and the technique a part of the teaching of the schools. The late Benjamin Kidd declared, "The life of a nation is always in its education." And he goes on to say, "There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him." To this great claim Professor Elwood gives his assent. If this power of directing the destiny of humanity through the processes of education and social emotion be in our hands, then woe be unto us if we fail to use it. Here by our side is a plastic generation of American youth. Through them we might capture our civilization and in a single generation make it Christian. This overleaps the wildest claim of state or commerce or science. It is the claim of education as expressed by the leading social scientists of our day. It is a claim that falls with double sanction into the hands of the people of God as a great torch lighted and ready to be carried forward.

WE said it was the primary duty of the church to prepare a spiritual background to make possible a Pentecost. We have tried to show that this is largely the work of the teacher. Let us revert to Pentecost and Athens to find there another duty, largely the work of the preacher.

Those who believe that educational evangelism is truly of apostolic origin have a distinct and definite conviction upon the subject of preaching. They are fully conscious that the teacher alone is not sufficient. With the teacher must go the preacher. Religion by its very nature is emotional and surges forward toward some great life climax. Once to every man there comes a moment to decide. The conscience must be quickened, the emotions persuaded, the preacher must declare his evangelistic word.

Now the content and method of evangelistic preaching is revealed in the sermons at Jerusalem and Athens both by Peter and Paul. There is a striking and significant similarity. They were meticulously careful to base their evangelistic appeal on the spiritual background of their respective congregations. Peter begins with Joel, the Hebrew prophet, refers to David and quotes a Psalm and points out to them the significance of their own knowledge and experience with Jesus. On the other hand Paul must needs notice in pagan idols an evidence of religion, stops to say a word for their Unknown God, and does not forget to quote one of their own Grecian poets. He seeks to build his Christian message upon the meager foundation of their slender spiritual experiences.

We have the right to insist that our evangelistic preaching be so ordered. As preachers we have often failed to use the common sense of Peter and Paul. The one great failure of our modern evangelistic preaching has been the failure to understand the spiritual background of our modern church life. The theology of the pulpit has not always squared with the theology of the classroom. We often teach one God and preach another; we have one Savior in the school and quite another in the sermon; one salvation in the group and another at the rostrum. We shall never have the true evangelism of Peter and Paul until we match the preaching to the teaching; until we build our background of spiritual life and then use it in our exhortation.

THE children of our churches are being taught by consecrated men and women from literature prepared by the greatest scholars and writers of the kingdom. The great fundamentals of our Christian faith are being wisely and carefully portrayed to them and

we have a right to insist that this teaching be respected. For that reason, the writer could give no place to one whose theology is but the crass reiteration of the sermons of Spurgeon or Sunday. Let us as preachers find the inspiration of our messages and the background of our appeal in the material which is being taught our children. If that material is false the place to make the correction is in the counsels of education and not in denunciation from the pulpit.

There is no more inspiring thought that can grip the heart of any preacher than to find a definite center for his message. This, modern knowledge is giving us. The evangelistic graph, which has been carefully drawn upon the solid facts of careful investigation, reveals that the average of all our converts in the church is a youth, slightly under fifteen years of age. Here then is the person to put in the center of the evangelistic message. All too often the evangelistic sermon has revolved about some imaginary human derelict, some drunkard or libertine—some poor human prodigal—as the dramatic illustration of salvation. But why not let the sermon be built upon the truth? Why not center in it this youth of tender years who walks the way to Christ and gives his life to God? He is the fixed point of our evangelism, and his background is the average experience upon which to base our message. He has been carefully taught by consecrated men and noble women. He has learned the way, line upon line and precept upon precept, until at last under the persuasiveness of your sermon, God's clock strikes for him and it is his ripe "season of the soul."

It is true that our congregations will grade both up and down. Some will be younger and some will be older. But this youth is in the center and he strikes the average. Those of younger years who are more advanced and move faster than the average will not be injured by giving an extra year or two to God, and those of older years who with slower step move Christward will be glad to turn and become as children again in order to enter into the kingdom.

Bokemo, the Friend

By DR. ROYAL J. DYE

KOLOTO JEI was a very skillful "hewer of wood" of Bolenge, Africa. He could be seen at any time working with his little ax or adz chipping away at a paddle or wooden mortar or pestle or pillow or spoon. You would notice at once the symmetry of curve and parallelism of lines and gracefulness of pattern. He used no instruments of precision, such as compass or ruler, but with the skill of eye would make a really perfect article out of wood.

He was a famous hewer of canoes and it is of one of these that our story tells this time. He went out into the great "black" forest and found a perfect *boloko* tree straight as an arrow and tall and big. Its branches were about seventy feet from the ground and it was about five feet in diameter. He had his men fell the tree and cut it off and then he himself stood over it and with his little ax marked out the pattern of a canoe. His men hewed off the bark and sapwood and he finished modeling it, pointing and lifting the prow and rounding the stern just after his own famous model. He would then mark out the thickness and his men would scoop it out and he would finish the dressing of the interior to the proper thickness so that it would not crack or break under the strain of the mighty strokes of the thirty or forty paddlers who would man it. The whole village would gather to drag it to the river on rollers cut out of forest saplings and it would be launched with great ceremony. Now if it tipped to one side or the other Koloto was a "bum" hewer, but marvelous to say his canoes all rode on an even keel. The beauty and the swiftness of his models were famous.

He finished such a canoe as this for a chief of a neighboring village. The man took it away filled with his slaves and warriors after paying Koloto a part of the agreed price. The Africans buy everything on the installment plan, even their wives. After a while Koloto wanted some more of his pay and went to collect, but like some other debtors, the chief could not pay at the time and asked Koloto to return again for his money. Later Koloto went back again to get his pay and the chief had absconded, canoe and all. "Well," said Koloto, "I worked hard to hew that canoe and now he has run off without paying me. I'll just take you for hostage," and he seized a little boy and brought him up to Bolenge. The little boy was Bokemo. He was not tied up as it was a common practice to seize hostages. So Bokemo played about the streets of Bolenge along with the other boys and came with them to school at the mission. Mrs. Dye was soon attracted to this lad for he was an unusually bright and winsome fellow. He was always seeing something he could do to help her and was quick to run errands.

One day Jibenge, another schoolboy, came running up and said, "Koloto is going to sell Bokemo." Sure enough he had him by the wrists and was about to take him away and sell him as a slave. I ran down to the village and objected, saying, "You can't sell Bokemo, his name is on my book at school." The natives were always scared at the mention of "book," that mysterious thing the white man did on paper that would talk to others. Koloto said, "But what am I going to do? Bokemo is eating up all my food and his master won't come and pay me the money for my canoe." Of a truth, Bokemo did have a pretty good appetite. "Well now," I said, "Koloto, you let Bokemo come and work for me and I will pay you his wages." "Oh!" Koloto said, "if you

want to pay for the canoe, all right." So Bokemo came to work for the Mission and Koloto was content. Bokemo was a strange sort of a boy. When he would get his task done he would come and ask for more work. Do you know many boys of that sort? Sometimes Mrs. Dye would have more work and sometimes she would send him off to play, and again he showed a strange trait. He would go out in the town and find someone who was working all alone and would sit down and help him. He would say, "Why are you working for me? I have no money to pay you." Bokemo would answer, "I have nothing else to do and I just thought I would like to help you."

One day Bokemo found a wreck of a canoe lying on the beach and he stepped in and paddled far out in the river to fish. Suddenly there came up one of those terrific tropical tornadoes. They come with a rush and a roar through the forest and one has hardly time to close the doors of the house before the storm is on with all its might and fury. Bokemo was caught out in this poor wreck of a boat and he paddled as hard as he could towards the shore. The torrents of rain came and I saw a great crowd standing on the bank and heard them crying out. I rushed to see what was the matter and there was Bokemo, struggling in the raging sea. The people were gambling as to how long he would survive. I remonstrated with them, "You aren't going to let him drown, are you?" "White man," they said, "no boat will live in those waters." We managed finally to get a crew to venture out and dragged Bokemo to safety just as he was sinking the second time. Bokemo had a hard struggle with threatened pneumonia but we finally pulled him through. If he could have been any more grateful and faithful than before, he was after this struggle.

Among the first of those to become Christians was Bokemo. He became the leader of the Christian Endeavor of the Bolenge church and maybe it was his spirit that made it the greatest society in all the world.

One day there was a large group of men and women to be baptized and I asked them who it was or what it was that first made them want to be followers of Jesus. Forty of the sixty-four said, "Bokemo." That fine spirit of helpfulness and friendship and constant telling of the story to everyone he met had won them.

The burden of the work was too much for Mrs. Dye and she broke down finally and had to go to Ikoko, our neighboring Baptist mission, for a little rest. Mrs. Dye said, "Now whom shall I take with me to look after my things?" It was finally decided that Bokemo was the most deserving and would be the most faithful for this.

At the Ikoko mission, there was a great orphanage of forty or fifty girls. After a few days Mrs. Dye said to Bokemo, "Have you seen all these girls?" "Yes," he said, "there are a lot of them." "Well," said Mrs. Dye, "have you seen one you might like?" "Why, Mama," he said, "I haven't been looking at any of them!" "Yes," Mrs. Dye said, "I know you have not been misbehaving, but if you should see one whom you think you might like, let me know." So Bokemo cast an eye around as instructed and after a few days he said, "Mama, I've been looking at the girls here as you told me and I think I would like to be a friend with Banga." Mrs. Dye was puzzled, for Banga was the best of all Mrs. Clark's girls. The best cook, dressmaker, housekeeper, teacher and most trusted of all. Mrs. Clark said she would certainly hate to lose Banga, but she didn't know any man she would rather have her marry than Bokemo. He had won his way there, too. So it was agreed that she should come to Bolenge with Mrs. Dye and then they were to be married. Bokemo made one of the finest houses that had ever been built and Banga made her own wedding dress. The wedding was as solemn and sacred as it could be made. That home, one of the first Christian homes in Bolenge, proved to be one of the greatest influences for the gospel.

One day I noticed that Bokemo looked ashy and gray and I said, "Bokemo, are you ill?" "Oh! no, teacher," he said, "I'm not sick," and he put me off, for he knew I was so busy that I hardly had time to sit down a minute. A few weeks later I noticed he looked quite ill. "Bokemo," I said, "are you not sick? Come to the medicine house at noon today and I'll examine your blood." He could not dodge a definite appointment and when he came I found his blood was swarming with the parasites of sleeping sickness. Now we loved that man as our very own and we tried every known method and medicine that we had, but he was failing fast. I finally had to take him to the isolation camp where we segregated the sleeping sickness people in the woods, a mile away. He said he wanted to bid Banga good-by. It was hard to take him to that little home and see them say good-by but it had to be done. "Banga," he said, "the house is yours and all I have, just give me an old blanket and bring me some food once in a while." Every day she brought it. I tried still to save him, but it was no use. He was dying rapidly. Finally I was with him the day he was dying and he whispered to me at the last, "I'll tell the Father." I don't know what he was going to tell the Father, but I closed his eyes in the last long sleep and wrapped him in a mat for his shroud and carried the poor emaciated form to the mission grounds. I had sent a message for them to dig the grave and not to ring the bell. Maybe you have had a time in your own life when you did not wish a crowd about. Two of the big strong men of the Bolenge church came and took him in their arms and carried him to the Christian cemetery. To our amazement we found the cemetery crowded with people. The word had gone out throughout the entire village that "Bokemo is dead. Everybody's friend is dead." They had gathered from far and near to do him honor. After a short simple service we were just closing the grave when Intole, the great elder of the church, stepped forward and said, "I want to say something. I want to say how much Bokemo helped me. Whenever I was tempted or in trouble Bokemo seemed to know it and was always there to help me. I want to say how much he helped me." And another and another testified how much that wonderful fellow had helped them until as many as twenty had spoken. Then we knew indeed it was well worth all the hardships and sacrifices to have developed such a life from among such a people. Bokemo, everybody's friend, will go on through the years to come in the Bolenge church and in our Congo work to live in the lives of many others.

Mrs. Burnett Gives $4,150,000 To Texas Christian University

TEXAS CHRISTIAN UNIVERSITY came suddenly into national prominence December 12 when Mrs. Mary Couts Burnett, widow of Colonel Samuel Burk Burnett, the celebrated oil man, created a trust through which it is to receive her entire estate. Four million dollars is the present conservative estimate on the value of her holdings. In addition to the trust Mrs. Burnett has given $150,000 in cash for the immediate erection of a library building for Texas Christian University.

By the terms of the trust one-fourth of the net income from the estate is to be paid to the university during Mrs. Burnett's life and the entire income after her death. Twenty years after the death of the last trustee the whole estate is to go to the university. The only reservation sets aside a sum of $12,000 to endow a chair of domestic science in a Negro orphanage at Gilmer, Texas, in memory of Mrs. Burnett's Negro "mammy."

The declaration of trust directs that the income paid to the university during Mrs. Burnett's life shall be applied on the salaries of the teaching staff. After her death, when the school receives the entire income from the estate, the outlay shall be enlarged to provide scholarships for worthy students. The trust went into effect immediately, and early in 1924 will pay the university one-fourth of the income for 1923. It is impossible at this time to estimate what this will amount to because of the adjustment of taxes which was under way when the trust was created.

President Edward McShane Waits

The trustees of the estate named by Mrs. Burnett, in addition to herself, are Dr. Charles Harris, Mrs. Ella Bardin, Mrs. Ollie Lake Burnett, W. H. Slay, all of Fort Worth, and John Sweatt, president of the First State Bank of Mexia, Texas.

The trust conveys properties, real and personal in Fort Worth, and ranch and oil properties in West Texas and the Panhandle. The Fort Worth property includes the Reynolds Building at Eighth and Houston Streets, one-half interest in the Burk Burnett Building at Fourth and Main Streets, the entire block, excepting 50 feet, facing the Santa Fe depot at Fifteenth and Jones Streets, the palatial Burnett residence at 1424 Summit Avenue, the Colonial Inn, and various other pieces of real estate. The ranch lands include an undivided half interest in the 6666 ranch of 107,000 acres in Carson and Hutchinson Counties, on which oil properties are now producing. Two of the largest gas wells in the nation are located near the center of this ranch. The gift also includes one-fourth interest in the mineral rights on 12,000 acres of oil lands in Wichita County, and one-half interest in the mineral rights on a 207,000 acre ranch in King County. Besides the ranch lands and Fort Worth real estate, Mrs. Burnett includes in the endowment, bank stock, bonds and securities amounting to $1,000,000.

Mrs. Burnett says that after the death of her son seven years ago she decided to invest her estate in such a way as to afford other youth the largest possible advantages. Her study and investigation led her to select Texas Christian University as the channel of her benefaction. Her decision was influenced particularly by the genuine Christian character of the institution and the impartiality with which its service is rendered to all who come, whether Jews or Gentiles, Protestants or Catholics. Naturally the fact that Fort Worth is her home city was not without weight, both because of local loyalty and because of her peculiar opportunities for acquaintance with the work and spirit of Texas Christian University, though she does not belong to the church that has fostered the school.

Main Building

Jarvis Hall, Women's Residence

Texas Christian University began its career of service fifty years ago under the leadership of Addison and Randolph Clark. The younger brother survives to see the larger fruitage of their labor. His portrait occupied the place of honor in the January number of this magazine. From the first day until now the demands upon the school's resources have continually outstripped its growing income. President Edward McShane Waits, like each of his predecessors, has borne the twofold burden of perplexing educational tasks and distracting financial problems. Ten thousand students have spent one to six years each under the university's instruction. Its influence has permeated, not only the great state of Texas, but all the Southwest.

One of the professors of English has thus described the school:

T. C. U. stands four-square across the rolling plain—
No shadowed, ancient towers but modern halls
With yellow sunshine glaring on brick walls
Laid bare to sun and wind and driving rain.
Erected to make learning serviceable and cheap,
Your blocks of buildings, unromantic piles,
Gaze out across the prairie miles on miles
To vast horizons with an endless sweep.
Your daughters are of good and ample height;
Your sons are rough-shouldered, raucous-voiced,
With tang of cattle-camp and derrick hoist,
Whose eyes accustomed to far distant sight
Search through old learning for the Present Truth—
The unprobated heritage of Youth.

In recognition of service rendered and in anticipation of greater benefits to come the friends of T. C. U. have equipped it with a fine campus and six substantial buildings, and have provided for all of its debts and advanced well toward a temporary goal of $800,000 productive endowment. Its academic standing is certified by membership in the Southern Association of Colleges and its popularity indicated by the enrollment of a thousand students in its classes. Now, as unexpectedly to President Waits as to the general public, comes this marvelous gift.

At the minimum estimate of the trust's value it gives Texas Christian University three times the endowment of any school among the Disciples of Christ and places it second only to the Rice Institute, and possibly the state university, in the state of Texas. The amount which becomes immediately available relieves the institution of embarrassment but does not absolve its other friends from their obligations to it nor relieve the administration of wholesome labor. So certain is the school's continued growth that, even after the full income from the entire estate accrues to the university, there will still be the same necessity for care and diligence in its conduct. The wisdom of the gift is manifest

Brite College of the Bible

Gymnasium

again in its devotion to instruction rather than to buildings. Its generosity is magnified by its execution in the donor's lifetime. Thus in amount, in method, in object and in spirit Mrs. Burnett's gift ranks among the greatest benefactions in an era of magnificent giving. And its full greatness appears only when we realize that, as it grew naturally out of gifts that went before, so it is the certain prophecy of others that will follow.

Goode Hall, Ministers' Residence

Clark Hall, Men's Residence

Building a College Overnight

(*Continued from page* 13.)

served foreign style to the Board of Control and the official guests of the college. Its preparation was a matter of anxious thought, for serving a banquet to eighty guests on a very small four-burner stove is not to be undertaken lightly. The Thursday night banquet was for the students and alumnae and was served Chinese fashion. There are two questions that are still uppermost in my mind as I approach a Chinese feast: whether my chopsticks will behave and supply enough food and just where what slips off is going to land. But anxieties aside, both banquets were occasions of good cheer and happy felicitation over what has been accomplished in giving the college a beautiful home.

Friday afternoon we were at home to all the members of the Chinese churches and to our neighbors. I wish you could have watched that crowd of five or six hundred women just out of the fields in the comfortable dress of the Chinese peasant with baby in arms and three or four small children trailing behind, and Chinese gentlemen in their robes of silk and with all the old Chinese courtesy.

On Saturday we invited the students of the city and I think they all came. My guess at the number is three thousand. And being Chinese boys they wanted to know all about everything. I wonder if they thought it was a pity to waste all this beauty and convenience on girls and I rather wished they had heard Dr. Hodgkin's chapel talk on why this lovely college campus is not wasted even if less than a hundred girls are here this year to appreciate it. But it was good fun taking all these groups through the buildings and showing them how laboratories and libraries ought to be arranged and how dormitories ought to be run.

In March the fourth dormitory is to be finished, so we shall be ready for a little larger student body next year than this. But we do not want to grow too fast or ever to grow very big. An American-supported school can never educate all the Chinese girls who are going to demand a college education though it can show what the American ideal of a Christian college really is.

Of the forty freshmen, six are from our own schools and with the five upper classmen it gives us a good tenth of the student body. I am sure that all we are putting into the college is coming back to us many times over in the training that these young leaders of our church of tomorrow here in China are getting.

Fellowship Edition Appreciated

AS Christmas time approached, the idea occurred to a group who were interested in promoting the distribution of the "Life of A. McLean," by W. R. Warren, that it would be fine if a copy could be sent to every missionary. There were no funds available in the budget of the society to do even this small but commendable thing.

It was then thought that perhaps one or two of his friends might like to do this. Then the idea grew until it was suggested that a special Fellowship Edition of some six thousand volumes be made, and that a small group of persons who would likely be interested be approached with the idea of sending a copy of this special edition to every minister and missionary in our brotherhood.

Wherever the idea was presented it took root. The first person approached volunteered to give $1,000. Others who were willing to give $500 each soon completed the list. The Fellowship Edition of 6,000 was ordered, and was off the press in time to be mailed before Christmas.

The response that is pouring in from all over the brotherhood, from ministers and missionaries in every rank, expressing appreciation of the volume itself, of the life it portrays, of the excellent authorship, and of the forethought which prompted this procedure, indicates that nothing has been done in recent years which has met with so universal approval throughout the brotherhood.

The Great Evangel

By CHARLES L. GOODELL

As executive secretary of the Commission on Evangelism of the Federal Council of the Churches of Christ in America, Dr. Goodell is leading the revival of evangelism among the entire Protestant forces of America, as Jesse M. Bader is among the Disciples of Christ.

TIME was when good men fought shy of the word "Evangelism." They thought it was another name for unwise and unbalanced religiosity. That was because they did not understand what evangelism really is. Evangelism at heart is not a method; it is a spirit. Unless our entire system of religious education is struck through and dripping with the spirit of the evangel, it is a dead and stony thing.

Evangelism has to do with the deepest needs of men. It is the good news of help and cheer and rescue to a world whose sin has found it out. That evangel is the only thing that will save the world on the verge of ruin. It has been mighty in all the world's history.

It is no time, when all the masters of literature are burdening their pages with the cry of those whose feet take hold on death, for the church to ignore the catastrophes of the soul. It is sin which overwhelms life, ruins hope, breaks hearts and digs dishonored graves. It is not otherwise today than it was when Cain and Edipus and Samson and David were smitten by it. It is true that there is in some quarters a disposition to minimize its results—to call it knowledge or development, or righteousness in the making, but there are words about it in the Bible and in the book of human life which are not pleasant reading. "The wages of sin is death" is the testimony of all experience.

I have traveled the country over and I find the crying need of the home is not better wages but better men. Fathers and mothers are in anguish not because their children are not smart but because they are wicked at heart and their feet take hold on death. We are told we need a better social conscience. I answer, there is no social conscience save that which is the conscience of the individual. Conscience itself is an individual matter. Every man must have one of his own and he will need the triune God and the sweat of his soul to develop it. When John Knox thundered his warning truths before Queen Mary, she said, "My conscience is not so." "Conscience," said the fearless preacher, "is a matter of education, and right education I fear you have none."

What a man believes will depend less upon the acuteness of his intellect than upon the manner of man he is, the fundamental interests and tendencies of his nature and purpose. It is the pure in heart who see God; the meek are guided in judgment; those who do his will will know of his doctrine. On the other hand, the natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned. Where there is no religious life, doctrine will become a withered formula. No high belief will ever be possible in a world of utterly mean and selfish men, and no low belief could long maintain itself in a world of practical saints.

Professor Browne of Boston University—the brightest philosophic mind which America has produced in a hundred years—says: "The deepest things cannot be argued out. They must be seen in life and then they justify themselves. Christian climate, Christian atmosphere, Christian example are the things without which Christian teaching must always be ineffective and futile. The Beatitudes can never be proved by argument. They are forever false to the Gentiles and forever true to the children of the kingdom."

It is useless for any man in the pulpit or out of it to undertake to bring an evangel the passion of which he does not know and feel in his own soul. Every man who faces him will ask, "Sayest thou this thing of thyself or did another tell it thee of me?" Is it something which you have wrought out in the stress and strain of your own soul's experience, or are you the one Ezekiel saw when he said, "And, lo, thou art unto them as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words but they do them not?"

Nothing will meet the needs of the hour but a passionate evangel. Men may differ about little things, but there is no question today as between Christ or Caesar; it is Christ or nobody. The world has never had but one Redeemer and it will never need another. We are being told in high places that it was an impertinence for Paul to go to Athens to present a new religion; and some authorities tell us that it is an impertinence for us to try to make proselytes of the followers of Brahma, and Confucius, and Mohammed; what we ought to do, if we go to foreign lands, instead of making Christians, is to teach the Brahmans to be better Brahmans, and the Mohammedans to be better Mohammedans. If there is no difference between Buddha and Mohammed and Christ, they are quite right. If Jehovah and Baal and Ashtoreth keep company on the same Olympus, then the world is at liberty to believe that one is as good as the other, but if this Book is true, if there is none other Name given under heaven whereby men may be saved, if Christ alone can break the power of canceled sin and set the sinner free, then we must listen to the message which thrilled the first church and sent it to its Pentecost. Go quickly to the whole world and "preach the gospel to every creature and he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." If that is the evangel, let us preach it and let us go with hot haste and eager love to do it.

Survey of Our Fields and Forces

By C. M. YOCUM

TO wisely spend every dollar contributed for missionary purposes and discreetly direct every life consecrated to this cause is the aim of all sincere missionary administration. To adequately finance and man growing mission work is no small task. On the other hand, to wisely invest the funds and forces for the largest possible returns for the kingdom requires a comprehensive study of the waiting fields, a careful analysis of the intricate problems involved, and an accurate estimate of the forces at hand. Out of such study come clear-cut policies and consistent programs followed by constant prosecution of the tasks.

Out of a desire to more thoroughly know and understand the world-wide work set before it, and because the Churches of Christ in convention assembled at Winona Lake, in September, 1922, asked that a study be made by all our organized agencies reporting to the convention of their several responsibilities, to the end that the total task of the church may be outlined as clearly and as completely as possible, the United Christian Missionary Society has undertaken a thorough and comprehensive restudy of all its fields and forces. The work of six societies, carrying on a dozen lines of missionary and benevolent endeavor is brought together in the United Society. This, together with the work of the boards for education, temperance and Christian unity, and the several tasks of the state societies, is a sizable obligation, claiming the cooperative effort of all our churches. But who has visualized its immensity, who has measured its extent? That it may be seen as nearly as possible in its entirety, the survey is undertaken.

The study being made by the United Christian Missionary Society is of a fivefold nature; the investigation striking out along as many lines. Each mission, both at home and abroad, is being restudied in its environment from the geographic, social, economic, hygienic and religious standpoint, that in the light of the needs about it and the available forces, its policy may be outlined afresh and its program built anew. Both policy and program may be the same as formerly followed, but they will be reached anew from a thorough restudy.

The outlining of a policy and the adoption of a program are, of course, the first duties of a mission, for upon the policy the program must be built, and obviously the nature of the program determines the line of endeavor and directs expenditure. Shall it be the policy of a mission to evangelize only or shall it also teach all things which have been commanded by the Lord, and as did he, shall it seek to make demonstrations of faith and love in medical and philanthropic work? Shall the mission set itself personally to the task of preaching the gospel to every creature or shall its chief concern in a pagan land or any land be the establishing of a church, self-respecting, self-sustaining and self-propagating? That is to say, shall the missionary's chief task be to preach individually to all non-Christian persons or shall it be to win, inspire, nurture and train the native folk to go forth and Christianize their own? To put it another way, shall a missionary work singly or shall he multiply himself by as large a number as possible of capable native people who know the language and customs of the people far better than he? Just what is our job on the mission fields? The survey will seek to answer that blunt question.

Having restated their policies, the various missions are to graphically present the extent of the task and the nature of the problems in their respective locations, that our inescapable obligation in territory where we are now at work may be presented and the opportunities in fields adjacent may be known. How many people in our fields are dependent upon us for the gospel's saving power? Is the number increasing or decreasing? What is their condition? Do they have any medical, educational, philanthropic, religious (Christian) opportunities save those presented by our workers? How long have we been at work among them? What progress has been made? How long will it take to complete the task? What will be the cost? These and other questions must be answered.

A description and appraisal of all property now held by the society is being compiled. There now exists a fairly accurate record of the cost of all such property, but there is every reason to believe that some property has increased in value five or tenfold, and the aggregate present valuation is higher by far than the first cost. The condition of the buildings will be revealed, together with the need for repair, alteration or enlargement.

That we may be sure that no piece of work is being carried on needlessly, simply because it has been started, each mission project is undergoing most careful scrutiny. The existence of an institution or project is taken as a presumption in its favor but not as a conclusive proof of the necessity for it now. Possibly it never was justified, possibly it has outlived its usefulness, possibly it is more necessary now than ever. At any rate, each institution and piece of work is again passing through the crucible, and if it stands it must establish its right to a place in the budget. In this day when unquestioned needs must go unanswered because of limited liberality, it would be unpardonable to continue any line of activity not vitally necessary. In this feature, the survey of the United Christian Missionary Society is perhaps unique among surveys.

The last line of investigation is to be summarized on a blank called a cost sheet which shall show in parallel columns the present value of all missionary equipment

and the cost in men and money to maintain it; also in parallel columns the things needed, in first, second and third order of importance, together with the increased cost, both in missionaries and money, of maintaining the work under each stage of development; and finally, as nearly as possible, the things needed to make each project complete, together with the total cost of maintenance in its completed state. In all this study, the native peoples themselves are being assigned an active part. There is an indisputable trend in every mission field toward self-determination and self-support on the part of the native church. The time may not be here when the peoples in whose countries Christianity seeks to establish itself can assume entire responsibility, but, believing that people learn to be responsible by meeting responsibility, just as babies learn to walk by walking, the judgment of the natives is now being sought and they are being asked to help arrive at the conclusions which must be reached by the survey methods.

The survey is progressing most hopefully on the home fields under the direction of J. H. Mohorter, many of the institutions already having been studied and the results reviewed and filed for final balancing against other work. On the foreign fields, Edwin Marx and C. A. Burch are actively pressing the work in China, T. A. Young in Japan, Mr. and Mrs. V. C. Carpenter in Porto Rico, while Mr. and Mrs. R. A. Doan, having inaugurated the work in China and Japan, are beginning the study in India. The secretary of the India Mission writes, "The survey is the boldest stroke that ever hit India," and the other fields where the work is begun are equally enthusiastic. Plans are under way for reaching Mexico, Jamaica, the Philippines, South America and Africa, while the materials needed and the instructions for their use are on their way to Tibet.

The survey should be valuable in discovering types and phases of work upon which major emphasis should be placed and new investments made. It should reveal types and phases of work, if there be any, that should be reduced, modified or abandoned. It should enable us to maintain proper balance between the various phases of our work, both at home and abroad. It should spiritualize and energize the whole task and add confidence that we are following right lines. It should arouse the whole brotherhood to new interest and commitment. It should insure the expenditure of every life and every dollar in a constructive program upon which we may safely build for years to come. In short, it is the hope of those responsible for the survey that its reports will so clearly reveal the inescapable obligations and challenging opportunities that await us, and that it will so clarify the vision and summarize and appraise the assets of our great brotherhood that we may be able to shape those policies and outline those programs upon which we may unwaveringly unite all our resources in an intelligently directed effort to realize the twofold object of our existence as a people: The union of all Christians and the bringing in of God's Kingdom.

Does a Revival Meeting Revive?

By GEORGE A. MILLER

Mr. Miller is the Minister of the First Church, Omaha, Nebraska.

THE church that is not evangelistic will soon die. True evangelism is the life and hope of any church. No life, either of an individual or an organization, remains always on a level. There must be some high places. There will be some mountain peaks of exalted experience.

Ten of the thirteen years I was with the First Church of Covington, Kentucky, we had special campaigns. It is often said the same number of people will come into the church at the regular services if no special meetings are held. In comparing the increase during the thirteen years the figures revealed a surprising result. Each of the ten years when we had special services of four or five weeks, and quite large ingatherings during these, there were more who united with the church during the remaining Sundays at regular services than united in any one of the years of fifty-two Sundays of regular work only. The best year of the three did not equal the number who came at regular services in the poorest year.

In the Ninth Street Church, Washington, D. C., during the sixteen years of my ministry we had special campaigns each year. Some were not so large and some quite large. There came into that church during those years at the regular services eight hundred and thirty-one and at special services twelve hundred and thirty-nine. In 1910 we had one of those intensive campaigns with an evangelist of power and pressure. There were one hundred and fifty-three additions. Ten years later I made a careful study of those who came in at that meeting. The results were as follows: twenty-eight had received letters to other churches, seven had died while active in the church, eighty-eight were still faithful to that individual congregation. That left thirty who were unaccounted for. Doubtless a number of these had taken membership with other churches by statement and were still active somewhere in church life. Great numbers of people were constantly leaving Washington and did not take their letters. They often, however, went into the church at home or wherever they were. I doubt if a better showing can be made of one hundred and fifty-three persons who come into a city church at regular services. There is a better spirit of follow-up after a large ingathering if the regular minister of the church is actively on the job, than there is during the other part of the year. I, from experience, am heartily in favor of special evangelistic campaigns and I thank God for the "professional" evangelists who have been with me in my own church work.

Four Regional Evangelistic Institutes

The Pittsburgh Institute

FOUR great evangelistic institutes were held simultaneously during the holidays, December 26-28, under the direction of the National Evangelistic Association. A simultaneous institute plan and program such as this is something new in the brotherhood. While quite an undertaking yet the plan has worked out most successfully.

The Pittsburgh institute was held in the First Christian Church, North Side, of which Wallace Tharp is minister; Des Moines in the Central Christian Church, W. A. Shullenberger, minister; Oklahoma City in the First Christian Church, E. C. Mobley, minister; Louisville in the Broadway Christian Church, W. N. Briney, minister.

Each region was made up of a number of states, enabling as many leaders and workers as possible to have the institute near at hand.

The program was the same for each region. In each center the program began on Wednesday evening and closed on Friday evening. Some of the most outstanding evangelists, pastors, educators and other leaders of the brotherhood took part on the programs. The program for Thursday morning had *The Cross*, and the program for the afternoon *The Empty Tomb*, as the theme around which all the addresses and discussions were centered. Thursday evening was given over to a consideration of the subject, *Evangelism and Christian Education*. Friday was devoted to the theme, *Effective Methods and Plans for Evangelistic Work*. The 1924 Pre-Easter campaign was emphasized and considered and there was a determination on the part of all present to make this fifth brotherhood-wide campaign the greatest that has been undertaken thus far. The two concluding themes of the program were on the double mission of the Disciples of Christ. The first address was a discussion of *Christian Unity* and the other of *World Evangelization*.

The National Evangelistic Association is a fellowship for the promotion and building up of the spirit of evangelism. It is not a missionary society. In its fellowship are representatives of all the agencies of the brotherhood. Its officers are: Charles Reign Scoville, president; H. H. Peters, vice-president; Thomas W. Grafton, vice-president; E. L. Day, corresponding secretary; V. P. Brock, chairman singers' department; W. E. Moore, treasurer; Jesse M. Bader, general secretary. Fifteen members compose the board of directors. Two evangel-

The Institute at Des Moines, Iowa

Group of Delegates at the Louisville Institute

istic conferences are held each year, one during the holidays and the other immediately preceding each national convention. Jesse M. Bader serves the association as the general secretary without salary, his salary being provided by the United Christian Missionary Society, this organization giving generously of his services to the work of the association as needed.

During the institutes telegrams were exchanged each day back and forth giving the attendance, progress of the program and expressions of greeting. The state secretaries cooperated most heartily and enthusiastically in promoting the institutes in all four regions. The United Christian Missionary Society furnished speakers for each institute. The Board of Education sent representatives who brought a message to each conference on the subject, *Making Our Evangelism Educational and Our Education Evangelistic.*

January 2-4 the United Christian Missionary Society, through its superintendent of evangelism, Jesse M. Bader, conducted a regional evangelistic conference in the Vermont Avenue Christian Church, Washington, D. C. The region included Virginia, Maryland, District of Columbia, Eastern Pennsylvania and North Carolina.

A second evangelistic institute was held in the First Christian Church, Jacksonville, Florida, January 18, for the entire Southeast, including Florida, South Carolina, Mississippi, Alabama, Louisiana and Georgia.

A third conference since the first of the year was conducted in Fresno, California, January 28-30. The preachers and other leaders of both Northern and Southern California were in attendance.

Two conferences for the Negro preachers and workers were held at Jarvis Christian Institute, January 12 and 13, and at Southern Christian Institute, January 16 and 17.

The Texas Christian Missionary Society held a statewide evangelistic conference at Dallas, January 14 and 15.

In all, ten great evangelistic conferences have been held across the nation during the holidays and the first month of the year. Undoubtedly these will play a great part in making the 1924 Pre-Easter campaign a wonderful success so that the goal of 100,000 additions can be reached by Easter Sunday.

The Oklahoma City Delegation

He That Baptizeth, With Reverence

IT IS not recorded that Paul gave such an injunction, but who can doubt that, when he baptized Crispus and Gaius and the household of Stephanus, all who witnessed the sacred act were so impressed by its eternal significance that the event stood out henceforth as the one great day in the lives of those baptized. But a greater than Paul is here and bearing explicit witness to the same effect:

> And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Who has not stood with uncovered head and wondering heart beside that scene in the Jordan! Who has not wished that his own baptism and that of those dearest to him could reproduce that of the Savior in every possible particular? There is no sublimer passage in the life of Alexander Campbell than that which records his baptism. The limpid stream, the silent trees, the overarching sky, the awed and loving friends, his father's discourse and the son's response—each unhurried and illuminating—on the reasons for and the implications of the act, the prayer of consecration, the deed of believing and obedient love accepting divine and abundant grace, the hymns of praise! There was no time nor thought for anything else that day in the lives of those dear saints. But how different are some of the syncopated acts which pass for baptism in the churches or the open places of today!

The Baptistery in the New First Church, Long Beach, California

George P. Taubman, minister of this great congregation says: "Architects should plan beautiful baptisteries, preachers impressive baptisms. Make baptism a solemn burial and a glorious resurrection. Baptism is an act of faith, the first proof of repentance, more than a symbol. It unites believers with the death, burial and resurrection of Christ. Neglect not Christ's command."

After describing the slovenly and unappreciative ways of certain actors Hamlet protests, "I had as lief the town crier spoke my lines!" Even so we will imagine many a parent exclaiming after witnessing such immersions as some ministers commit and some churches tolerate, "I had as lief the swimming teacher baptized my child!"

Commonly we hear the prospective bride say, when anyone questions the elaborateness of wedding preparations, "I expect to marry only once and I want to do it right." That usually silences the quibble, though everyone knows that some brides in their time have several weddings. But baptism is ever once for all, and it is to the divine Christ each soul is wedded in this sacred act. The human side of the event ought to compel its reverent performance, but the divine side ought to make anything less seem blasphemous.

Human nature remains unchanged from age to age and ministers are just as human as other human beings, and subject to less restraint on their natural tendencies than most men. With what awe and wonder any minister for the first time pronounces the words, "I baptize thee into the name of the Father, and of the Son, and of the Holy Spirit!" Even the tenth baptism is a wonderful event to be prayed over and planned for as an immortal soul's graduation day. And then, after years, by frequency baptism becomes perfunctory or by infrequency it becomes awkward, and the glory has departed. Somehow, inevitably, this indifference takes possession also of the man who is to be baptized, and instead of being buried with Christ and rising to walk in newness of life, he merely complies with a rule of the church in order to have his name inscribed on its membership roll! The same human laziness which a thousand years ago changed immersion to sprinkling has in our day and by actual practice in some churches reduced baptism to a mere form. Let us repent of both sins and again make every individual baptism a holy union between the soul and the Redeemer, the soul purchased by Christ's death, the Christ accepted in a deathless allegiance.

In building a church, careful study should be made in designing and placing the baptistry so that the approach to the baptismal service shall be without confusion. There should be no necessity for rearrangement of pulpit furniture or shifting of the sittings of any part of the congregation. The baptistery ought not to be obtrusively located nor so decorated as to attract attention when not in use. Baptism ought to come as a normal part of the church's reverent and devout worship, when new souls are born into the kingdom and welcomed into the life of the family of God. A reverent baptism makes a more profound impression upon the heart of the witnessing unbeliever than does the stoutest argument launched at his head.

What is Your Church Doing to Evangelize the World?

Believing that a church should continually produce as well as consume Christian leaders, the above query was propounded to several churches whose contributions to world-wide evangelism are outstanding.

THE fellowship in world evangelization which we enjoy has brought increasing dividends of spiritual enrichment to the membership of the Central Church, Anderson, Indiana. As pastor of this church, I desire to bear testimony to the spiritual influences that have made the appeal for world evangelization effective.

Miss Josepha Franklin, our first missionary, volunteered over thirty-four years ago, and since that early day five have gone out from Central Church to the foreign field; eight have entered the ministry as a life-work; one is in social service; four are in training in response to the life-call. The influences that have led to the decision for life-work on the part of these have been the evangelistic zeal, the missionary fervor, the exaltation of the Word of God and the beneficent influences of devoted parents in the church. The church has always kept before its membership the call of the Christ for world evangelization. To this general appeal, has been added the personal appeal on the part of the members and the pastors of the church. All of these workers who have gone forth, have challenged the heroic on the part of the young people and their recurring visits have been a source of increasing interest in the church's supreme mission.

Misses Josepha and Stella Franklin are now in India after four terms of service, totaling fifty-eight years. Mrs. George E. Springer is taking a nurse's training course and will return to India. Walter Carpenter is now a professor in Biblical subjects in Bethany College. R. Melvin Thompson is pastor of the Northwood Christian Church, Indianapolis; E. D. Lowe, of the Olive Branch Christian Church, Indianapolis; Urban Ogden, of the Fairfax Church, Indianapolis; Harper McCune, at LaFontaine, Indiana; Walter Funk, of the Bethany Church, Evansville, Indiana; Rome D. Jones, at Portland, Indiana; Vernon Foster, of the Eighth Church, Indianapolis. Miss Margaret Wallace is a social worker at Gary, Indiana. Mr. and Mrs. Glenn McCallister and Wilford London are students in Butler College. Mr. McCallister is preaching for the Union Heights Church, Indianapolis. Miss Mildred Sims, for some time pastor's secretary of the church, is now a junior in Hiram College.

The humble Church-schoolhouse, Ness County, Kansas, from which have gone ten preachers of the Word. Has your church such a record?

When Central's first life-worker went to the foreign field, the church was giving a total of one hundred dollars for missions per year. The offerings have since increased until they have reached as high as seventy-two hundred dollars per year.

The leaders of Central Church believe that the whole membership should be engaged in the supreme task of world evangelization.

O. L. HULL.

REFERENCE to the various year books will prove that High Street Church, Akron, Ohio, has not only been a large but consistent missionary giver, and this through years of commerical leanness as well as industrial prosperity. In the eighty-five years of its history it has always had fine outstanding laymen and devoted Christian women. A reference to its list of preachers should prove that it has also had conspicuous leadership. Missionary preaching and missionary teaching have always had a large part in the church's program. It is because of this long acceptance of world evangelism as a part of the Divine program that it has had the joy of sending out Vera Adamson, to the Philippine Islands, Dr. Zoena Rothermel and Susie Rawson to India, Mabel Spidel McCorkle to Japan, also Ruth Meecham Dannenberg and Eva Raw Baird to China. R. A. Doan is an honored member of High Street; Morton D. Adams of India is a beloved elder of this congregation. To the ministry have gone such men as W. S. Collins of Stowe, Ross Ellett of Newton Falls, I. J. Kerrick of Greenwood, Indiana, Joe Tinkcom of Lexington, Kentucky, William A. Joel of Covington, Pennsylvania, Walter Haushalter of Columbia, Missouri, Walter Mansell of Crawfordsville, Indiana, and D. W. Besaw of Kent, Ohio. We are happy to report we have a number of volunteers at the present time for both the home and foreign field.

It is the thrill that comes from the reports of some of these workers that helps to keep us alive to the real purpose of the church.

We keep up enthusiasm by supporting two active missionary societies; the woman's society, and the Ella Thompson society, made up of younger women. We keep WORLD CALL before the people and by the relation of incident and in prayer, constantly attempt to give our people a world-wide vision and an apostolic passion.

GEORGE W. KNEPPER.

MY first memory of the First Church of Topeka is very vivid. Coming in to Topeka as a young Christian Endeavorer I passed down Kansas Avenue and there at one of the busiest crossings, was a group of young people holding a religious service. The friend with me pointed to them saying, "Our Endeavorers hold regular evangelistic services here on the streets." As though it were yesterday I see Elma Irelan, Carol Ridenour, Edith and Mary Robertson, Harry Knowles, Louise Beam and David Owen, as I learned to know them later, standing there, on that busy corner. Perhaps it was the influence of Mrs. Helen E. Moses and her son Jasper or of Mr. and Mrs. M. E. Harlan or perhaps Maude Whitemore and Milton B. Madden that had left in the church this stirring evangelistic spirit. However that may be, this group of young people held in the Irelan home the Sunday school which later became the Central Park Church, and also held out in Auburndale the Sunday school which is now the West Side Church. Harry Knowles, who with David Owen and Carol Ridenour held noon meetings in the shops where he worked, has brought thousands of souls into the kingdom; David Owen is known today for the influence he has had in religious education work; Floyd Evans is a strong evangelist; Carol Ridenour is doing a wonderful work in the West; Louise Beam, (Mrs. C. Manly Morton), is a missionary in Porto Rico; Mary Orvis is in South America; Elma Irelan and Mary Robertson went to Mexico. Twenty-one stars are on the First Church life-service flag showing those who have gone out from the church into active, definite service.

ALMA EVELYN MOORE.

THE following former and present members of the Euclid Avenue Church, Cleveland, Ohio, have given themselves to exclusive Christian service, at home and abroad:

Dr. Rosa Lee Oxer, deceased, India; Miss Carrie Goodrich, deceased, Japan; John Davies, China; Captain John B. Daugherty, deceased, Philippines; Mrs. Katherine Wise Garman, Japan; Irene

Pennington, returned, Burma; Eda C. Robertson, returned, Egypt; John Bradshaw, on furlough, China; Mrs. John Bradshaw, on furlough, China; Mildred F. Walker, China; Mrs. Harriet Mead Woodward, Japan; Ralph Fifield, pastor, Wadsworth, Ohio, Church; J. B. Muir, pastor Presbyterian Church, Rankin, Illinois; Hazel D. Brown, general secretary of Euclid Avenue Church; Mrs. Imogene Rose Bosworth, wife of the pastor of the Congregational Church at Grand Forks, South Dakota; Helen Treudley, secretary of the Young Woman's Christian Association of Cleveland.

Of the sixteen persons named, six began their Christian life in the Euclid Avenue Church while the remaining ten came from elsewhere, but were members of the Euclid Avenue Church at the time of entering upon their missionary or ministerial labors. The fields of service occupied by these men and women indicate the many-sided and far-reaching ministries their church has the honor to render through them, as they represent it in pastorates of western and mid-western towns, among the young women of the modern city, in India, China, Japan, the Philippines, Burma and Egypt. The fruits of their toil no man can measure. Great is the blessing to the people among whom they labor; greater still is the blessing to the church that sends them; but greatest of all is the blessing that comes to those who are sent.

J. H. GOLDNER.

IN 1879 the settlers in the southwest part of Ness County, Kansas, organized a Sunday school which for a few years met in the dugouts and sod houses of the homesteaders. Later, when a school house was built in the community, the sessions were held there.

Out of the group that attended this Sunday school, two churches were organized, one a Methodist and the other a Christian. Preaching services were held on alternate Sundays but the Sunday schools were held together. It is needless to say the influence exerted upon the community by these two bands of earnest Christians was most wholesome and the effect as projected into the future has been far-reaching. Ten boys who attended the Sunday school and were members of one or the other of the churches, entered the ministry. All of them have shown ability and consecration and some of them have rendered distinctive service. The most recent survey that has been made of their work has brought to light the fact that ten thousand people have come into Christian fellowship through their ministry.

These ten boys who went forth are still living, with the promise of many years of continued service. They are W. H. Newby, Oklahoma City; D. C. Pearce, Parkville, Missouri; E. A. Newby, Wichita, Kansas; C. A. Pearce, Bellaire, Ohio; O. N. Roth, Riverside Church, Wichita, Kansas; C. V. Pearce, Bethany, Missouri; William Burns, Herrington, Kansas; C. F. Odom, Atchison, Kansas; J. F. Odom, evangelist in Missouri, and Mr. Gibson of Iowa. The last four named are serving the Methodist church, the others being Disciples of Christ. But all are working for the one Master and the one cause.

O. N. ROTH.

THE South Louisville, Kentucky, Christian Church was founded less than twenty years ago, but it has been outstanding in the number of young men who have gone from its doors into the ministry.

Early in my ministry, James J. Whitehouse, a member of the congregation, decided upon his life-calling and is now ministering to the Princeton, Kentucky, church. Charles and Howard Stephenson, both young men in the congregation, have studied at Transylvania and Yale, where Howard is at present doing special work while temporarily absent from the church at Simpsonville, Kentucky, and Charles is the minister for the church at Eminence, Kentucky. Howard Burnette, another of our young men, has recently been called to the church at Campbellsburg, Kentucky. Our latest recruit for the ministry is Monroe G. Schuster, now in school in Transylvania and preaching for the churches at Ruddell's Mills and East Union, Kentucky. W. L. Foster, formerly minister for the church at Lebanon Junction, Kentucky, and now of Phoenix, Arizona, is one of our "boys" as is William Hite, now of Cincinnati, who is in business but is preaching regularly. Freeman Huff, now preaching in Indiana, received his inspiration from this church, although he prepared himself for the ministry after leaving Louisville.

What influence prompted the decision of these young men? I would say the needs revealed by their touch with the work and the unqualified support and encouragement given us all by the church congregation.

W. S. SANFORD.

The Significance of the Student Volunteer Convention

(*Continued from page* 10.)

were continued on the convention platform by virile, splendid young men, representing great institutions of learning both here and abroad, who presented diverse views on pertinent problems in a manner that argues well for a clear-headed and conscience-moving leadership of tomorrow. Undergirded by the fundamental desire to act only in accordance with the spirit of Christ, the discussions led to decisions that will revolutionize world systems when these young leaders realize their dreams. Although the spirit and charged atmosphere of the convention was record enough of its attitude on the majority of points under consideration, it is significant to note that a definite vote on its position on the abolition of war showed more than two-thirds of the delegates in favor of the League of Nations and the World Court.

Thakar Dass of India, L. K. Chang of China and Professor Kenneth Latourette of Yale University were among the speakers at the final session, while the closing word was brought by Arthur Rugh of China who held out to the host of young volunteers the worn and wounded hand of the Master as their never failing inspiration and succor. It was with renewed determination to walk across the college campuses with a firm grip on this hand that the students quietly closed their convention on the evening of the first day of the New Year.

A record of the convention would not be complete without reference to the inspirational and apologetic talks each morning by Canon Edward S. Woods of England on salient problems of the Christian faith. Chairman Joseph C. Robbins, Miss Gertrude Rutherford, vice-chairman of the Movement, Dr. Walter Judd of the University of Nebraska and Dr. Robert P. Wilder, founder of the Movement, were the capable and courteous presiding officers. Glorious and inspirational singing of the old familiar hymns, led by George Campbell, was featured by the splendid male quartette from the Lutheran Theological Seminary at St. Paul, Minnesota. The convention offering, which is to cover the four intervening years until the next gathering, netted $15,116 for the first year and $14,616 for the succeeding years.

The convention has passed into history. The leadership of tomorrow has received its charge and the torch has passed into fearless and unafraid hands. Verily, "the thoughts of youth are long, long thoughts." Through faith and prayer may they claim the power and perform the task committed by redeeming love to the generation that is theirs to serve.

Reminiscences of Dr. Shelton Upon His Last Trip to Batang

By MARION H. DUNCAN

Three years ago this month, Dr. Albert Leroy Shelton, pioneer missionary in Tibetan wilds, became a martyr for that country's redemption.

PEOPLE can live in the same community for a lifetime and not learn to know each other intimately. But let them live together in the same house or work in the same office, or best of all contacts travel together for a few months, and most of the traits of character are revealed. Traveling in the Orient with all of its discomforts, annoyances of delay, adjustments to the needs and desires of other members of the party and the constant wearing of nerves in the hiring of coolies and animals, try the stuff a man is made of. Dr. A. L. Shelton, as the guardian of five people, withstood all of these trials with an equanimity that was admirable, a fortitude which was our envy, a patience which astonished us.

Dr. Shelton with his two mules, both named Abe

Possessing a large physique, Dr. Shelton attracted the attention of all as he rode upon his big mule, flanked by his two servants dressed in their half Chinese and half Tibetan costumes, one slightly ahead and the other in the rear. Upon rainy days, which were the usual days from Yunnanfu to Talifu, the Doctor wore a yellow Chinese raincoat sheltered beneath a huge blue umbrella. Towering high above the short Chinese, he reminded us of an Eastern potentate riding in state through the streets.

The Doctor was a great lover of animals. He had two big mules, one red in color and the other black. Both were called Abe regardless of the femininity of the black one. His pockets usually bulged with sugar lumps which he fed to the mules whenever we rested. He secured two pups in Yunnanfu and, as they were too young to walk, hired natives to carry and care for them. All the mules he ever owned were named Abe and likewise all his dogs were called Jack. Often he would call for one of the pups, to carry it for miles in his coat front. His kind treatment of animals was a perpetual wonder and exemplary lesson to the natives.

Much as he loved animals, he loved people more. He never tired of coddling Eugene, the infant son of the Morses, talking to the baby in affectionate terms that were characteristic of his cheerful robust nature. The comfort of the rest of us was always considered before his own. He continually insisted upon our having rooms even if he slept out in the open or squeezed in a granary, a frequent occurrence during the last part of the trip. Dr. Shelton was always solicitous of the welfare of others. When we stopped in large towns where there were foreigners, he took quarters in the town because so many sick people came for treatment. Days of rest for us were not days of rest for him. His hardest days were the periods of delay, for he would be busy all day treating the sick. We never understood how he had the strength to treat the afflicted late into the night, when we would be in bed worn out with the day's riding.

An incident occurred at Talifu which illustrates his skill and fame as a surgeon. A wealthy Chinese merchant brought his wife a hundred and fifty miles so Dr. Shelton could operate upon her. It was not a slight operation, a large tumor in the upper part of the arm. In Talifu, where we stopped a day, the Doctor removed the tumor. For assistants he had the aid of a Chinese doctor, whom he himself had trained in Batang, and us two greenhorns, one of whom had never even seen a major operation. We thought then what a vast amount of courage it must take for a missionary doctor to undertake a serious operation with no conveniences and often untrained assistants. What a tremendous mental strain it must be for him!

As a leader of men Dr. Shelton was a pastmaster. Trained through years of dealing with Tibetans and Chinese, wise from many trips into the interior, he was able to keep all the caravan contented though often marveling why they were so satisfied. He handled the officials so skillfully that we always had the escort necessary for the day's protection. Twenty to sixty soldiers was our usual escort through the dangerous sections of the country. It is a big task to keep a caravan moving continuously and smoothly as ours did. We newcomers, not understanding the wily Chinese, often thought we were being cheated and remonstrated, but his kindly bearing and gentle explanation smoothed away all difficulties. We were threatened at Likiang with the loss

of our chairmen because they feared the cold weather and the hostile Tibetans. Since we had a contract with them to go all of the way to Batang, we wanted to force them to go on, which would have been foolish. But the Doctor's wise and tactful appeal with an increase of wages prevailed and no further trouble was experienced.

Many favors came to us upon the way through the friendships of Dr. Shelton. A man is gauged not only by the company he keeps, but also by his capacity for making friends. The Doctor was able to be friends with all classes of people. On the ship coming over a certain physician who was an atheist and opposer of missions radically changed his viewpoint through acquaintance with him. The atheist told me he had the greatest respect for Dr. Shelton. He was convinced the work that the Doctor was doing was worthy of support, and wished he could go with him. Worldly men admired him. The whole ship gathered to hear his testimony of Christ and mercy of God in rescuing him from the Yunnan bandits. At Likiang we had the privilege of attending a Chinese wedding feast through the Doctor's friendship with the bride's father. This new father-in-law was a wealthy man rendering valuable aid to Dr. Shelton by securing *rupees* for his proposed trip into Tibet. The nearer we approached Batang the greater the number of friends who came out to welcome him. At one town ten Tibetan soldiers came out a mile to escort us into their village, where once Dr. Shelton had ministered to them in a scourge of smallpox. Outside of Yengin the mayor and a large following came forth to greet us, assuring us that lodgings had been prepared and animals secured for the last lap of our journey. It was Dr. Shelton's ability to make friends which secured for him the request to come to Lhasa, as any physician of marked skill could accomplish the medical services which he rendered.

His was a highly sensitive nature. When he was working hard to keep the caravan going smoothly, an unthinking implication upon the part of one of us that he might have done better hurt him to tears. When a Tibetan woman, whose toes had been thrust into boiling water by bandits seeking to force her to divulge the hiding place of her valuables, was brought before him, his indignation at such cruelty was unrestrained. We remember how sadly he turned away when a man with a rotting foot was carried before him. The man had injured his foot and lamas sought to cure him by thrusting hot knives into the injured part. The foot was badly infected and all Dr. Shelton could do was to relieve the man's pain for the short time he had to live and soliloquize upon the ignorance of the people. It was undoubtedly his highly sympathetic, sensitive nature which gave him such a hold upon the affections of the people.

Dr. Shelton's keen appreciation of other men's good traits impelled him never to give up trying to help them to overcome their bad habits. He worked for years to cure the second prince of Batang and other men of their opium smoking. His presence would hold their habits in check, only to hear in his absence they had fallen by the wayside. No other missionary has been able to influence closely and intimately both the princes and wealthy men of this border and at the same time the poor farmers of the fields.

As a lover of men and nature, through his skill in smoothing the hardships of the journey, by his capacity for friendship, his sympathy for the suffering, by his patience, in his valuation of men and material things and in his masterful control of men, Dr. Shelton manifested his greatness. His life is fused with ours so that he cannot be forgotten. Great as he was, a traveler, a surgeon and a missionary, he himself as a high type of manhood, imbued with the spirit of Christ, overshadows all the things he accomplished.

Overhead

By H. B. McCORMICK

THE giving of money for the service of others is one of the most pleasurable as well as one of the most deeply spiritual experiences of life. With all money so given the spiritual interest is the dominant factor. We are, therefore, tremendously interested in following the dollar which we give, with the view of determining the way in which God blesses and multiplies its use.

Now it is evident at once that gathering gifts from a constituency of over 1,300,000 people, scattered as they are all over a continent, and in fact all over the world, and administering those gifts in ten great foreign fields and in all phases of benevolent and missionary work at home, involves some outlay. This outlay is called "overhead" and it is always the intention and aim of those gathering and administering funds to keep the item of overhead down to the lowest possible figure.

A study of the overhead of the United Christian Missionary Society for the year ending June 30, 1923, reveals the fact that this overhead amounted to 11.81% of the money expended by the society. Note that this overhead is based on expenditures only. If it were based on receipts, the percentage would be considerably lower, for some of the receipts went into the permanent funds of the society and were not expended. Based on expenditures only then, the overhead last year was 11.81%. It is this 11.81% in which we are interested. An analysis of it reveals considerable human interest. It may be that you will find in this 11.81% many items which you personally would not class as overhead, but as kingdom service.

Just what does the 11.81% include?

Salaries of the Secretaries

The salaries of all the secretaries are included in the 11.81%. Here is an interesting fact: A young man

hears the call of Christian service. Turning aside from alluring opportunities, he dedicates his life to the Christian ministry, is ordained and set aside for his high calling. Entering upon his ministry, he secures a salary and is esteemed as one who is rendering a great and immediate service. This same young man is called by our national convention and set aside as a servant of all the churches. Believing that he can render a greater service to the kingdom, he enters upon his secretarial duties at a generous reduction of salary, only to discover that he is no longer considered as rendering an immediate service to Christ. He has now become a part of the overhead.

The salary of A. McLean at the Mt. Healthy Church, was credited to service; as a missionary secretary, to overhead. Yet McLean never rendered the service to the kingdom as pastor of the Mt. Healthy Church, which he rendered as a servant of all the churches.

As a minister, the young man is credited with service; as a secretary, he is charged to overhead. The salary of every secretary is in the 11.81% overhead.

Travel

The travel of all the secretaries is included in this 11.81% overhead. Saturday comes after a full week of service; the secretary packs his grip, travels all night, makes from one to four or five addresses on Sunday, catches the night train and is at his desk Monday morning for another week's work. Time after time letters come to the society, stating that the visit of the secretary heartened the church, and now and again it is said he gave vision and inspiration to all the work. Yet this visit to the church is not considered service to the Kingdom of God, it is charged to the debit side—to overhead. Paul preaching in Antioch may be counted as rendering service. When he visited the church of Jerusalem and the churches of Asia Minor, and bore in his heart the care of all the churches, he must be charged to overhead. Every visit of a secretary or missionary to one of our churches is overhead.

Handling Correspondence

All letters are charged to overhead and are in the 11.81%. Letters come in from the preachers, churches and various organizations, asking for all kinds of information and advice. This correspondence is given careful attention and often proves to be of great value, and yet it is not considered that any service is rendered. The cost of every letter, including the stenographic work, paper and postage, is charged to overhead.

Literature

All free literature is charged to overhead, and is included in the 11.81%. A minister or church officer writes in and asks for material for the every-member canvass or for evangelistic tracts. The literature is sent, but here again it is not considered that a service is rendered to the kingdom; every cent of the cost of producing, handling and mailing the literature is charged to overhead.

Administrative Costs

There is another interesting angle from which the question of overhead needs to be considered. The old boards have assets totaling $7,000,000. The entire cost of administering this $7,000,000 is included in the 11.81% overhead charged against the United Christian Missionary Society. If the cost of administering the $7,000,000 were estimated and this amount were subtracted from the overhead charges against the United Christian Missionary Society, the 11.81% would be considerably reduced; or if the overhead charges were figured against not only the money handled by the United Christian Missionary Society, as such, but also against this additional $7,000,000, the 11.81% overhead would be much lower.

$25,000 from Church Erection

The cost of operating the nearly $2,000,000 fund of the Board of Church Extension is charged as overhead against the United Christian Missionary Society. The handling of nearly $2,000,000 worth of loans is no small item. In consideration of this fact, the old Church Extension Board each year gives about $25,000 of interest earnings to the general fund of the United Christian Missionary Society. Since the United Christian Missionary Society handles the nearly $2,000,000 of Church Extension money without charge, this $25,000 might well be subtracted from overhead, but this is not done. The $25,000 is counted simply as receipts. All costs, including the handling of the nearly $2,000,000 loan account, are in the 11.81% overhead.

Receipts from Fields

There are two kinds of receipts from our foreign mission work and from our benevolent work at home. There are the gifts from individuals on the mission fields and from foreign mission organizations on the one hand, and on the other hand there are the fees and tuitions paid in. If you leave out the gifts entirely, and add together the fees and tuitions only, from our mission and benevolent work at home and abroad, the amount of money from these fees and tuitions alone, would more than pay the entire overhead of the United Christian Missionary Society. It would more than wipe out the 11.81%, and leave a surplus of nearly $100,000, above expenses. These fees and tuitions might well be so deducted. However, we do not deduct them from the cost of overhead. We charge the entire cost of promotion and administration to overhead without any subtraction. It is all in the 11.81%.

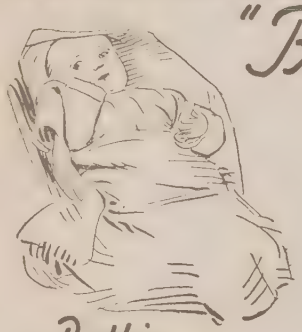
The Miracle of the Missionary Dollar

As just indicated, the income from the fees and tuitions only, of our mission and benevolent work at home and abroad, more than equals the entire overhead of the United Christian Missionary Society, and leaves nearly $100,000 additional. It would therefore be true to say that every cent of every dollar given to the United Christian Missionary Society goes to definite missionary work, and that nearly $100,000 more in fees and tuitions goes with it to add to the good being done.

Wanderland-Wonderland

"Bettie Bacon has Callers"

By Lucy King De Moss



Bettie

"Peace to People"

Bettie Bacon had had her bath and her nap and was waiting, in the sunny nursery of the Doctor's home, for any adventure that might come. From where she lay on her white pillow she could see—I don't say she *did* see, for being a baby who was always interested in the nearest object to her delightful self it is ten chances to one she paid little attention to scenery, but she could have seen, growing in the mission garden, beautiful beds of lettuce and beets, carrots, cauliflower and red peppers, and beyond the wall in the Chinese gardens a pale green patch which would be wheat, by and by.. Just beyond was the canal, bordered by precious big trees, elms, evergreens, and real pussy willows.

But, as I said, Bettie had too many important things on her mind to give more than a passing glance to the beauties of the fall day, and so when guests were announced she was highly pleased. It turned out to be Anming Kiang (Anming meaning "Peace to People") and his mother, Mrs. Kiang, who had come to call on Bettie. Bettie opened her eyes very wide and looked with a good deal of interest at the Chinese baby.

"Why in the world does he wear all those clothes on such a pleasant day?" thought Bettie to herself.

"What queer looking mortal is this, anyway," said Anming to himself, "with such a fuzzy head and pale skin? It must be another one of those foreigners my mother is always talking about when she comes back from the hospital every day."

Anming's mother was a nurse in the Christian hospital in Nantungchow and all day long she helped to care for the sick babies and children who were brought to the hospital with all kinds of things the matter with them. Sometimes she was so busy that Anming had to be carried over to see her by the little nursemaid.

The reason he was named "Peace to People" was that he came at a time when his grandmother and mother were grieving about the going away of his brother Peter, just two years

"Praise Him, praise Him, all ye little children"

Lovely Flower

Lead-a-Little-Brother

before, and Anming really did bring peace to the hearts of both of them.

Mrs. Kiang and the Doctor's wife were still talking together in their language and Bettie and Peace-to-People in theirs when there came a knock at the door and in walked Lovely Flower, Lead-A-Little Brother, Toti, and A Thousand Blessings. They had come to see Bettie. She received them in her little nest of white and when she smiled at them they giggled with glee. All these children belonged to the primary department of the Sunday school and, after they had made their call on Bettie, they went to another room and practiced their Thanksgiving song, "Can a Little Child like me, Thank the Father fittingly?" with the Chinese teacher, who wrote the words on long strips of white muslin for the children to see. She would tell them the words and they would shout them out after her, not paying much attention to the tune, but working overtime on the noise they made.

In the meantime the Doctor's wife was saying to Mrs. Kiang, "I do not know what I shall do when Bettie goes to America with her father. She walked right into our hearts and we will be so lonely when she is gone."

"I sometimes think," was Mrs. Kiang's reply, "that the children of the missionaries are doing as much to win the Chinese to the Jesus way as their mothers and fathers. They are so dainty and clean and pure and the Chinese mothers desire to know what causes the difference between their babies and yours. When they understand it is because your homes are Christian they are at once eager to know how they may learn to be Christian also."

"Mrs. Kiang," said the Doctor's wife, thoughtfully, "not until the Jesus teachers came to Nantungchow was much thought given to children of the town. Now there are playgrounds and parks, schools and churches, and teachers to plan for the children's good and to tell their mothers how to live more happily and peacefully. A long time ago when Jesus was on earth he said, 'Suffer the children and forbid them not to come unto me,' and I think he means to have them all for his friends."

Mrs. Kiang smiled. "A wonderful friend he is," she said.

A Thousand Blessings

Toti

Church Erection to the Rescue

By F. J. STINSON

The McKeesport Church and Some of Its Members

THE city of McKeesport, Pennsylvania, is situated at the junction of the Monongahela and Youghiogheny Rivers, fourteen miles southeast of Pittsburgh. It has a population of 58,000, consisting of practically every known race. The foreign population is like the tide, it comes and goes forever.

The industries of the city are mills, mills and then more mills. For miles on either side of the rivers smoking funnels cough up quantities of carbon that fall upon the surface of every thing exposed and cover it with a black coating. In these iron mills is manufactured everything from sheet iron for automobiles to rails for locomotive travel.

To meet the spiritual needs of the people we must have churches. According to the church directory of McKeesport there are sixty congregations in the city. Of this number the Methodist and the Roman Catholic take the lead—the former having ten and the latter eight buildings for worship.

Some forty years ago, a few families decided they would organize a church after the New Testament pattern. There was but a handful of those people and for several years this faithful band met from house to house. Later they secured a rented hall and after many years purchased a lot on the outskirts of the city which is the present location of the First Christian Church. This property is now in the business district and the church is among the downtown city churches.

After many trials and business depressions the pastor approached the Board of Church Extension for a loan of $5,500 to meet the two mortgages upon the property. This was granted and a splendid impetus was given to the congregation as it was assured of friendship and helpfulness from the brotherhood. When this amount was about paid the congregation decided that the building was inadequate in many respects and must be improved. It was decided to spend about eight thousand dollars on the structure and to install a pipe organ. The work was commenced but it was soon found that the estimate was much too small. When the structure was completed last February the amount expended had reached nearly twenty thousand dollars. However we have now one of the handsomest structures in the city. It is large in size, properly heated, well lighted, with a beautiful approach and vestibule, and departments for primary, junior and intermediate departments for Bible school work, leaving the auditorium for the adult classes.

Seven thousand dollars was needed to meet the deficit on the improvements. Once again the Board of Church Extension came to the rescue. Nothing could have happened to stimulate such enthusiasm as the receiving of this grant, as the membership had given to its limit and was perplexed as to how to secure the balance to meet all contracts. But because of the help given, the year just closed has been the best in the history of the congregation. We have an enrolled membership of eight hundred and thirty-nine, a Bible school that is a credit to the city and a standing surpassed by no church in the community.

During the last few years one of the elders, W. C. MacDonald, has conducted services at a mission, Bryn Mawr, and has built up a splendid work there. Recently he was greeted with a Bible school numbering 257. They have purchased and paid for a lot and are now raising money for a new building.

The Board of Church Extension has done a great work by its assistance to this congregation and every member of the church fully appreciates the splendid help given.

Oldest Chinese Evangelist Celebrates Birthday

SHI KWEI-BIAO, the first convert in our China mission, baptized by Dr. W. E. Macklin nearly 36 years ago, celebrated his eightieth birthday in January in Chuchow, China. His life of tireless and devoted service to the Master is remembered by his countless friends both in China and America who felicitated him on the happy occasion.

Shi Kwei-Biao was before his conversion a famous Chinese story-teller, going from city to city telling his tales in the streets and public places and taking a collection as his earnings. He was gifted in this type of work but his money practically all went for opium. After being baptized, he devoted himself entirely to the preaching of the gospel and became a gospel story-teller. He has preached continuously and even yet, in his advanced years, makes long journeys over the country as an itinerant evangelist as well as serving effectively at Chuchow and other centers in China. His wife is equally devoted to the work and, although childless, they have reared a splendid Chinese girl who graduated from the Nanking Christian Girls' School several years ago and is now an efficient teacher in the mission. When these good people were seventy years of age, they took in another abandoned waif and have tenderly cared for her.

The executive committee of the United Christian Missionary Society recently sent the following greeting to Brother Shi through the secretary of the China Mission:

> On December 11 the executive committee took action asking us to send their greetings to Shi Kwei-Biao in connection with his eightieth birthday anniversary. They wished us to express their admiration for him in his devotion and long service for the cause and also to extend to him their very best wishes and prayers for long life and many added years of usefulness. His service and devotion have been an inspiration to our people everywhere and the story of his life has been told a thousand times among the Disciples of Christ. Please also extend to him the warmest greetings of the foreign department and assure him of our love and prayers.
>
> STEPHEN J. COREY.

Men's Study Classes

MEN'S mission study classes are springing up now, and in just a little while every wide-awake church will have a group of men who will be studying the program of evangelism.

Those who are interested in the Golden Jubilee campaign will recognize at once that here is a field "white unto the harvest," and the purposeful idea will look to the placing in the hands of these earnest seekers after information, the most timely and reliable source. WORLD CALL is such a source. Our missionary tasks will become immeasurably less difficult when the men of our brotherhood become actively interested. The first step in arresting their attention is to provide them with authentic information concerning this great work.

Guadalupe

By FREDERICK J. HUEGEL

GUADALUPE, the Mexican, had distinguished himself before. Years ago, when he was first converted, unable to read, he paid a companion to read the Bible to him. He has always been dead in earnest about the faith. When marching with the Carranzistas, he was once ordered to play the role of executioner and shoot a soldier who, for some reason, had been condemned to death. Before his conversion Guadalupe might have fulfilled the order "without batting an eye." But now—now that the love of Christ had pierced his heart—the thought of shedding the blood of his fellow man struck terror into his soul. The time before the execution was to take place, he gave to earnest prayer. God heard his cry. The order was countermanded.

Guadalupe, I say, had distinguished himself before. But never did his Christlike spirit become so manifest, as upon the occasion of which I would write.

In a recent tour Mr. Edwards and I stopped off at Charcas, Mexico, a village to the north of San Luis Potosi, where Guadalupe, with a group of other disciples, lives. I was anxious to see him. This great-souled Mexican peon, who breathes the atmosphere of heaven, whose spirit-inspired smile grips your heart, unconsciously kindled within me the fires of holy zeal. I was looking forward to a visit with Guadalupe with keen anticipation.

However, before I had a chance to call upon him, another leading disciple, Vargas, called me in. He had serious charges to bring against one of the members of the church. I sat down to listen. What was my surprise to find that it was none other than our highly esteemed Guadalupe against whom the charges were being made.

Vargas and his wife had been having trouble with an adopted daughter. They had forbidden her to have anything to do with a profligate military officer who was "hanging around." But the girl would not listen. The foster parents were greatly alarmed. They had reason to be, for the young woman whom they had taken into their home had been rescued from a life of shame. Constrained by the love of Christ they had given her a home and had succeeded in leading her to better things. So it was not without reason that they noted with such breathless apprehensiveness their daughter's growing intimacy with one who was noted for his profligacy. Husband and wife pleaded—but in vain. Matters went from bad to worse. At last the poor girl turned her back on home and went into the street. Now what had fired Vargas' soul with wrath, was the fact that Guadalupe had taken the girl into his home, had permitted the officer to come there to see her and had generally encouraged the abominable procedure, openly taking sides with the girl. Vargas gave me to understand that so long as Guadalupe, the scoundrel and hypocrite, attended church, he would never again "darken the door."

A Mexican Vista

I left the Vargas' home with my head in a whirl. What could it mean? Had Guadalupe gone mad? I made a dash for Guadalupe's hut. There he was with that same smile, that wonderful smile he always wore. Would he accompany me? Certainly. We strolled down the bed of an old dried-up creek. It was midday. The sun beat upon the polished pebbles with blinding intensity. We sought shelter under a tree and there I asked an explanation. But not a shadow fell upon that face. Guadalupe, calm, attentive, humble, serene, continued to beam upon me.

He admitted the truth of the charges. Yes, he had taken the girl into his home. His wife and he, after a hasty consultation, had decided it was the only thing as Christians they could do. Was she not homeless and was she not, in spite of what had happened, a sister in the faith? Yes, they had given her shelter, but with no other motive than, by the grace of God, to try and shield her from herself and, if possible, still save her. True, the officer had come to see her, but against Guadalupe's wishes. True, he had been with the girl when at last she fled from the village accompanied by her seducer, but that was only in the hope of still saving the girl.

That smile, that voice, that simple purity, that soul radiant with a light not born of earth—left no room for doubts. I breathed a great sigh of relief. Dear old Guadalupe had not changed. He was not the first great soul that had been misunderstood.

However, as we lingered under the shadow of that tree, I explained to him what the cause of Christ would suffer in Charcas, so long as he and Vargas, the outstanding Christians of the community, were enemies. I gave him to understand that I believed him to be innocent, but suggested that in spite of his innocence Christ would hold him guilty if he failed to go to his brother and seek reconciliation.

Guadalupe was all attention. I knew the habits of his thought; that for him a direct command of the Master was always the end of all argument. So I referred him to Matthew 5:23-24. No sooner done than he turned upon me with a passionate outburst. "Come," he said with determined accents, "I will ask Vargas to forgive me."

We knelt for a brief prayer and hurried back over the creek-bed. The rude adobe huts that lined the terrace suddenly took on strange proportions—great palaces they were beside a royal road. Poverty-stricken earth faded from view.

Vargas received us kindly but very perfunctorily. Guadalupe did not begin, as I fear I might have had I been in his place, by saying that though he was innocent, he had been misunderstood and misrepresented; simply, calmly, humbly, tenderly, he asked Vargas to forgive him.

If angels rejoice when a sinner repents, surely they could not be indifferent to what takes place when one who bears the name of the Crucified, does the Christlike thing. In a few minutes our brethren were rejoicing in a new found love. Vargas left the room and called his wife. Again Guadalupe humbled himself and asked forgiveness. It was only after the clouds had all been dissipated that he suggested that his only object had been the welfare of the poor girl and that he had been misunderstood.

As we left the Vargas home and walked down the street, I could hardly keep from gathering Guadalupe in my arms. But he needed not my commendation. He was rapt in holy ecstasy and heard a voice of praise unknown to mortal ear.

His only comment was: "We have won." "Yes," I replied as we parted, "even though you had to bear all the blame, but you know, Guadalupe, that is just what Jesus did."

The Testing Time

THE month of February is the anniversary of many events of historical significance. Literature and tradition likewise find many occasions for memorializing in this period which marks the fall of winter's drab curtain and precedes the coming of the flowers of spring.

In the midst of this transition of the season, an achievement in keeping with the ideals inspired by those whose anniversaries have been immortalized, would be both fitting and opportune.

This month should be made a veritable milestone in the progress of WORLD CALL. Every reader should help to disseminate the wealth of information which will characterize the March issue by seeing that at least one other person becomes a reader in time for the March number. The testing time for genuineness of purpose is here. Let every claim for earnestness ring true.

Kansas Inaugurates Circle Meet

By ANNA M. CLARK

THE state officers of the woman's missionary society of Kansas believed that in their world task of missionary work they should give consideration to the young women of the missionary circle of the state. After careful planning, they decided to have a state circle meet. Letters were sent to the churches of the state, presenting the plan, and delegates invited from these churches to meet in Emporia, Kansas, November 31-December 2.

This was a most significant place in which to hold the first state circle meet in Kansas, as it was in Emporia forty-four years ago that the state Christian Woman's Board of Missions was organized.

The 31st day of November came, and when the trains coming into Emporia had brought sixty young women, those who had planned for the meet were gratified. Imagine the joy when one hundred and twelve delegates had registered, representing thirty-three churches!

The first afternoon was spent in an informal introduction and in the evening a reception was given. After that no one was a stranger—just a great group of young women interested in a common task.

Problems of the local circles and the relationship of the circle to the state and to the United Christian Missionary Society were discussed. One session was devoted to the Golden Jubilee. The circle girls of Kansas have a definite aim in the Golden Jubilee in providing the dining room in the boys' school in Mexico, which the state of Kansas will erect. The girls were delighted to have Miss Hallie Lemon, of Aguascalientes, Mexico, with them to tell of the need of the school in Mexico, and also of her work in the kindergarten. The Golden Jubilee session was followed by a banquet. The group attended church services in a body Sunday morning, and after having dinner together, a friendship circle was formed and with prayer, a song, and remarks from the girls as to the benefit of such a meet, the state circle meet closed.

The girls unanimously voted for the meet to become an annual event. Invitations were extended from several towns for the next meet, and officers were elected to confer with the state officers of the woman's missionary society with regard to time, place and program.

The women of the state of Kansas have found the young women of the missionary circle a loyal, devoted group, vitally interested in missionary work. They have noted the desire of the girls to obtain a greater knowledge and efficiency of the circle as it relates to the great missionary task. They have observed the eagerness with which the girls respond to the needs as they are presented to them, and are watching with interest the results of the circle meet. Pastors of churches sending delegates have given time at the Sunday service to permit the girls to bring the church the inspiration of the circle meet. Also the girls have presented the Golden Jubilee to the woman's missionary society, in such a way as to help them all work together in a greater way to attain the aims.

The circle is the training school of the woman's missionary society, and with such training the women can be assured of cooperation and helpful leadership in the future. Every woman's missionary society will insure the future of missionary work by having a circle in its church.

Through Clouds to Serve

By S. H. BARTLETT

RIGHT over the mountains from King's Gate where we live on the north side of the island of Jamaica, is the Berea church. It is one of two in the Portland district, the other being Fairy Hill, the church from which more workers have gone out in mission work than any other. The care of the Portland district for eleven years before we came to Jamaica spells neglect in big letters. But for nearly two years now we have had one of our Jamaica ministers in charge of this district although we have no mission home for him. We are planning now to build a bungalow at Berea. We want the church to become self-supporting and are anxious also to start a much needed school in the church building. To formulate definite plans for these things, we held a conference with the members of the church recently.

This necessitated my going across the mountains to Berea. Now there are two routes I might have taken. One is right over the backbone of the Island through Hardware Gap and the other is over Stony Hill. I chose the former, which is usually avoided by motorists because of its danger, although its scenic beauties are very attractive to me. My little Ford makes it on high all the way except on the "hairpin curves." Kingston and the wide strength of the Carribean are in sight during the first part of the way and then the North Channel and Cuba come into view.

I took the trip with the man who does most of our building. He was to help plan the minister's new bungalow. Starting at seven, we were at Berea before ten. L. M. Matson came from the Bethel mission at Highgate and with him were Mrs. Matson and Jean Marie.

It was raining at Berea but a goodly company was assembled. The conference opened with a brief talk by me on the familiar passage, "They continued steadfastly in the apostles' teaching, and fellowship, in the breaking of bread and the prayers." After this we had lunch and then went out and located the site for the new bungalow on the hillside above the church. From the porch a beautiful view may be obtained of the mountains and the swift flowing river.

In the afternoon, the conference was devoted to a discussion of the teaching of the apostles and the closing message was given by Mr. Matson.

As we started back home in the evening, we drove into the clouds. At first they were light and fleecy, as in life, but later they became so dense it was almost as black as night. I had to turn on the lights and even then could see only about a car-length ahead and had to drive very slowly and carefully for the sharp turns are many. It was not raining. They were just thick, black clouds. But as we came out of the Gap, we emerged into the clear with a glorious sunset in the West and Kingston and its wonderful harbor at our feet. The analogy to life was complete. As the sun sank lower and lower, the lights of the city were visible for many miles on our winding way down, guiding us home after a day of service that will do lasting good. Surely, if after our brief day of life here, the lights of the kingdom shall send forth their guiding rays, leading us homeward, the trip through the clouds will not have been in vain.

Delegation at the Kansas State Circle Meet

Majli

By DR. ADA McNEIL GORDON

JUST a sentence in a letter the other day opened the floodgates of memory. The sentence was "Raimat (pronounced Rymut) has twin babies." That sounds unromantic enough, and no less likely material for romance could have been found in all India than Majli. If you were to ask her she would be the last one to think there had been any romance in her life. The first time I ever saw her was during the building of the Mahoba hospital where she worked as a coolie woman. She worked nine hours a day, or was supposed to, for a daily wage of three cents. It was famine time, food was scarce and expensive, work was desperately sought for and of course wages were low. Coolie men received four cents, women three and children two cents. Many of these people walked in from a village three or four miles away. They made the journey, even the children fasting, (as they eat only two meals a day), with some bread tied up in a dirty rag for their noonday meal. Occasionally there was a little vegetable to eat with the bread.

Most of the workmen were none too energetic but I thought Majli was the laziest person I had ever seen. Along with others she went down to the lake and returned with a jar of water on her head but one almost had to get a microscope to see whether she was moving or not. She had ingrowing eye lashes which must have been very painful, but she refused to have them operated on. She went about with a drawn, unhappy look on her face. Some one was always saying to her "Jaldi, Jaldi" meaning "Hurry, Hurry." We decided to dismiss her but one day I discovered that she was a widow with a little girl and an old mother to support on her three cents a day, except as the old woman was able to help out by begging, so we did not let her go.

Among the early patients who came in after the hospital was finished was this woman and her little girl, both very sick with fever. For the first few days she was too sick to take notice of her surroundings but soon began to improve and, after a couple of weeks, was up and about the hospital. As her strength increased a wonderful change came over her. The strained look left her face and was replaced by a smile. The world must have looked very different to her in those favored days; a clean bed to sleep in, plenty of nourishing food, everyone kind and no one to say "Jaldi, Jaldi" to her.

One day when she was almost well she said, "If you want to operate on my eyes, you may." She was glad to stay a little longer. The operation was performed and gave great relief, but her eyes would never be well.

One day before sending her away, I took her over to the girls' orphanage and showed her the place where they slept, ate, played and studied. She saw the 150 girls well dressed, well fed and educated. She had been to church and had seen them speak and pray in Christian Endeavor meetings. After she had seen it all I said to her, "Would you not like your little girl to be in a place where she would have such advantages?" She turned with such a strange look on her face as though it had never occurred to her that such could be for her child. After a moment's thought she stretched out her hands with a look of renunciation and said, "Yes, I will give you my child." And she did.

So Raimat, gentle little Raimat, came into her heritage, into her right to have enough to eat, to have an education, to be protected from evil, to have her girlhood before she was a wife, and to learn of a Savior and his love and joy.

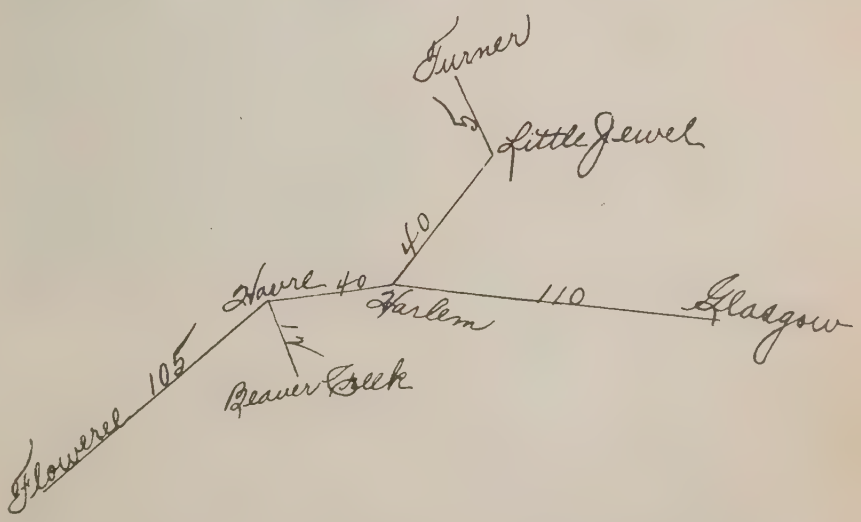
Later Majli and her mother went to the woman's home at Kulpahar and Majli became a Christian. She said to me afterward, "I had my mother baptized, too." Though the old woman probably did not understand much of the gospel message, she could understand that Christ had warmed and fed her and given her a home and care. And there she ended her days in peace.

We left Mahoba and saw but little of Majli and her daughter for several years. Last year when we went down from the mountain top we were told that Sampson, one of the young schoolmasters, had been married and what was my surprise and joy to find that the bride was Raimat. To this tall, fair girl I told part of this story and added, "So you see you belong to me," and her timid, dark eyes smiled into mine.

The mother had come to live with her daughter and when "flu" laid a heavy hand upon me she hastened to offer her services. How skillfully she massaged my aching body and how lovingly she served, stopping now and then to say, "We would not be here if it had not been for you. We should have died." Then little by little she told me of her early life, wedded when but a child, left a widow and unprovided for before her baby was born. The despised widow of a loved son, her husband's people would do nothing for her and to her hour of darkness and pain she went without sympathy or food. Somehow she managed to live until she was able to work again. And so life dragged on.

Now, there is a Christian home and twin babies have come to enjoy its privileges. The father has just started to Bible College to study for the ministry. Is anything more necessary to make the story complete?

One Week's Itinerary of a Home Missionary



C. M. RIDENOUR, minister of the First Church, Havre, Mont., and a home missionary of the apostolic type, has submitted to the home department of the United Christian Missionary Society the following report of one week's activity during December which will serve as an inspirational reminder to workers everywhere that the Lord's business is urgent: "Left Havre Monday, 10 A. M.; drove to Little Jewel, baptized man and woman in large stock tank; at 5 P. M. drove to Turner and held service at 8 P. M., with five confessions. Drove back to Little Jewel and baptized three men at midnight, then drove on to Harlem. In bed four hours then took train to Glasgow and preached Tuesday night; came back to Havre that night and Wednesday drove twelve miles to Beaver Creek where I baptized a man and his wife in the creek. Thursday I gave union Thanksgiving Day address in Havre at 11 A. M. to a packed house, and that afternoon drove to Flowerce where I preached Friday night, then drove back to Havre after service arriving at 5 A. M. Saturday morning with thermometer standing at zero. Mileage for the week, 600; sermons, 6; weddings, 1; baptisms, 7; by statement, 2."

Reports similar to the above are being made to the home missionary department by the other workers on the field, through whose tireless and consecrated services the frontier lines in our country are rapidly becoming permeated with the glorious gospel message.

Keeping the Family Together

In September, 1923, a picture of a family of four children at the Christian Orphans' Home, St. Louis, was published in "World Call," through which means a home was found for them in California. The following story told by Mrs. Brown, superintendent of the Home, is an interesting account of their life and adoption.

IN the little town of Newburg a rather prosperous farmer lived happily with his family. He had a large connection but seemed to be the only member of the family who was able to accumulate enough property to live comfortably. On him depended not only the care of his own family but that of a widowed sister with two children, a brother, with a family, whom he started in business, and a sister-in-law who was left without any means of support save through her own efforts. During the memorable epidemic of influenza in 1919 he was stricken and taken from his family and the little mother followed a day later, leaving a family of five; baby sister, one day old, little Johnnie two years old, Billy three, Marjorie five and Roberta seven.

The father had evidently realized his condition and had asked a well-known banker in the community to act as guardian for the children. The banker consented. When all expenses had been paid, it was found that the income from the property left these children was not sufficient to keep them in their own little home and that soon the father's savings would be consumed in providing physical care for the children during the first years of their lives if they were kept together.

Through the responsibility which this father had assumed for his less fortunate relatives it can readily be seen that a background of loyalty and devotion had been built up that was not easy to overcome. This same loyalty and family devotion was inherent in the younger generation. The members of the little group who were old enough to understand, clung to each other and refused to be separated. The relatives, while not able to assume any extra responsibility, were willing to separate this little family and each one take a child, but the little ones cried all the more and begged to be kept together.

The guardian was so touched by this appeal that he went to a judge for advice, who said, "Why, I am a member of the Christian church and we have a Home in St. Louis. I think I shall write to the people there and see if they will agree to keep this family together until they are a little older, when perhaps they will be willing to have a different plan made for them." The little family was brought to the Christian Orphans' Home and have been members of our family since May 26, 1919. They were quite happy with us but when people came asking to see children for adoption it was never safe to mention this little family, particularly in the presence of Marjorie. The moment she was asked to come to the office, tears welled up in her eyes and she said she did not want to leave her sisters and brothers. We soon learned that the four must go together if they were to be made happy. When you know that every child deserves the love and care that can only be given in a home of its own, you can never be quite satisfied to see it grow up without this opportunity. A picture of the family was published in WORLD CALL with the question: "Who wants to adopt this family?" There were many inquiries concerning the children, but the home chosen was in far-away California. The foster mother and father, while never having any children of their own, were quite used to them through their connection with the public schools. It was a long trip for the little mother to come for her family, but during Thanksgiving vacation this opportunity presented itself and she arrived at the St. Louis Union Station Tuesday morning at seven o'clock, where she was met by her prospective family, the guardian of the children, and a representative of the Home. After the necessary legal arrangements had been made, they started on the return trip at two o'clock the same afternoon. As we stood on the platform with this little family of four all going into one home and saw their little faces shining with delight, we felt that we had been repaid for keeping them together these four years.

The Doctor Babu

By DR. MARY LONGDON

HARI DASS is the doctor *babu* at Pendra Road, India. *Babu* means gentleman. Of course, Hari Dass is not a qualified doctor but he has quite a few years of experience in a mission dispensary and so is called *babu*, and also doctor, for courtesy.

During the great famine in the late nineties most of his family died. He was about seven then. I do not know just how

Hari Dass and His Family

it happened but he was run over by an engine at the Bina station and his left foot or leg so injured that, having been taken to the government hospital, the leg was amputated below the knee. He was a Brahman and apparently was being cared for by two cousins. These men are now officiating Hindu priests. However, when the little lad came out of the hospital with only one leg these "brothers" did not care to be burdened with him. The missionaries at Bina found him and sent him to Damoh along with many other famine waifs.

In Damoh as he grew older he always liked to help with the sick boys. He studied pharmacy and took the first examination. When I was in Bilaspur, I needed a second compounder for the dispensary so this boy, then a young man, was recommended. Very good words, indeed were spoken of his character and after many years of association in work I can say that not one was too high. He is a fine Christian gentleman.

As the time came for him to leave the school and make his own home the first thing was to find a wife! I had never been called upon to make a match (not even my own!), so that was done by the Boys' School "father" and the Girls' School "mother." A girl was selected and they were mutually agreeable after seeing each other for a few minutes! They were married and came to live on the Bilaspur mission hospital compound. After some little time the wife asked to take up nursing and entered the training class Miss Minnie Johnson (now Mrs. Herman Pottinger) had in the hospital.

While I was home on my second furlough they spent one year in Mahoba hospital work. Upon my going to Pendra Road and not finding satisfactory arrangements, in about a year Hari Dass and his wife were transferred there, he to be compounder and my helper with the medicine and she is to be dispensary nurse. It was the first time that there had been a mission doctor in this station, and with the opening of the tuberculosis sanatorium, conditions were greatly changed.

He is very faithful in his work, never finding extra work too much to do cheerfully. He has delivered more than one "sermon" that would not have put to shame a trained evangelist. He gives many of the Bible lessons at the dispensary, for every patient receives a lesson every time he comes. During my last furlough, with weekly or fortnightly visits from Dr. Crozier in Bilaspur, he has been responsible for the dispensary work at Pendra Road. He did not have charge of the sanatorium for Miss Andrus has that. He had to prepare the medicines and do the dressing for it only.

He moves about with a "peg" and is really quite athletic—can climb trees and do some real gymnastic stunts. He was desirous of having an artificial leg but with many other things clamoring, I have never asked for it. When I was home the last time a man at the Philadelphia First Church offered to try to get it. To remind himself he wrote a note on the pad on his desk—"Dr. Longdon's cork leg." His wife, not knowing what had been written about was greatly surprised to learn of her affliction!

The Three Graceless

By KARL BORDERS

Mr. Borders is superintendent of the Brotherhood House, Chicago.

"WELL, Fred has left us," I said. "Thank God!" said Johnson. And when I began to show signs of amusement he stopped me with a fervent, "I mean it. I have been praying for that man to go."

So you can see that Fred's presence was a matter of serious moment to some of us. He came a year ago, almost as soon as the Brotherhood House was opened, brought with him a little bundle of clothes and a big grouch against society. An old epigram puts it, "Two Russians; three opinions." Fred could usually provide at least two of the three and defend them with ardor and vehemence if not cogency. At many a late hour his voice could be heard from our kitchenette in the basement rising above the lesser grumbles and by sheer volume seeking to still opposition. His home, so my records say, was Odessa, and when his opponents spoke softly and behind his back, they called him a Tartar.

Fred did drink. But he said he got good liquor at the drug store and advised strongly against "moonshine." I never saw him drunk and he didn't break up the dishes like Nick. But he was a trouble maker. It should be explained that our family agrees in but one respect. They all speak the same tongue and I have even heard disparaging remarks about the quality of Russian used by some other than my informer. About half of our roomers are members of our church, pious, puritanical and positive. The rest are a varied lot who agree in having no religion and in the support of Soviet Russia in various degrees. Fred was, and is, one of the sort who not only did not believe, he disbelieved and found his greatest delight in wounding the orthodox sensibilities of the church men, who in turn made the fatal error of seeking to allay argument with argument. But his quarrelsomeness extended to his own group until his roommate, himself a Bolshevik, could scarcely endure him.

One day I came down and was informed that he had gone to the next street and got a room by himself. In a day or two, however, he was back in the reading room and came to our monthly fellowship suppers at my invitation. So we now have at least a more quiet house.

Then there was Nick, our second disturber of the peace. Nick came as a down-and-out and we kept him as a star boarder. Johnson and his members had undertaken to reform him and he had made brave promises. John knew him in Vladivostok and sailed with him to Mexico to work in the mines. "Then," says John, "he was straight. No drink, no trouble, no nothing." But he went to war with the Americans; went to France and shot fellow workmen, and came back a different man—according to John. At any rate, he shortly developed, after coming to us, a decided penchant for moonshine and sometimes upon wending his sinuous way back to the House got but part way to his room and pitched his tent for the night like the Bedouin, wherever his legs failed him.

One and all, we remonstrated with him and invariably just before the aroma of the last debauch was gone, he repented in moving language and fervent crossing of the heart. On one such occasion before I realized what was happening he had imprinted a fervent kiss on my hand in the ardor of the utter denunciation of his former mode of life. Always, too, he would raise his right hand with much unction and vow, "Nevair again; no more." The raising of the hand was an integral and vital part of the oath and if I did not give this feature sufficient attention he would direct my notice to it with, "Look! Mr. Borders, nevair again."

After this ceremony had been repeated a number of times and his bootlegger had received the money his rooming house should have had, even his friends grew doubtful. And when one Sunday evening he returned in a state of action rather than repose and proceeded to break up the dishes in our communist kitchenette, a committee waited on me and demanded action.

As far as possible, our little family of men has sought to practice democracy, so we had a called meeting in the intimate privacy of our kitchenette and then I laid the whole catalogue of Nick's misdemeanors before the group. Of course they knew them already, better than I, but this was a sort of official summary.

"We may either ask Nick to leave the House at once, or we may give him one more chance and see whether we can help him keep straight," was my proposal.

To a man, they were in favor of the latter alternative and it was understood that a single infraction of his parole, so to speak, would be sufficient to cause his dismissal without further consideration.

My mustard seed of faith in Nick was flourishing apace and he had already become one of my boasted cases, good for a flight of oratory on the slightest provocation, when the cruel blow fell. I suppose it was the season of holiday festivities which set his convivial nerves atingle. Perhaps it was this, added to the whole drab, aimless life of the big fellow, which found him around the New Year in the hands of the police with a flask of moonshine on his hip. At any rate, when I saw Nick again there were three layers of wire screen and iron bars between us, but in the dim light Nick greeted me with uplifted hand and a fervent, "Nevair again, Mr. Borders, nevair again." Meditation on the rock-pile had whetted his conscience. He remembered his debt to the House to the very penny and proposed to pay me just as soon as the soldiers' bonus law became effective.

The third of our graceless ones was Dan. He too was pursued by the Nemesis of moonshine, but boasted that he never drank during the week. Six days did he labor and do all his work and on the seventh sought solace in his bottle from the galling thought that tomorrow was Monday and he would have to go to work again.

Fred left us by choice, Nick by compulsion and Dan by suggestion. I liked the fellow and told him privately after three or four repetitions of his week-end celebrations that rather than have to bring his case before the House I suggested that he leave of his own accord. It was he who discovered a way to make his exit with dignity. We have but two or three rules in the House, one of them being that there must be no smoking in the rooms, both on account of the danger of fire and the odor. So Dan declared that, while he was guilty of no other misdemeanor worth mentioning, he could not forbear smoking in his room and for this reason must leave.

I have recounted these stories not because they are typical, but because they are the exceptions to an otherwise orderly and happy household of eighteen or nineteen men who share the same reading room, cook in the same kitchen, differ widely in religion and politics, and yet for the much larger part avoid serious friction. With the three gone of whom I have told, a very Sabbath calm has stolen over the place and everybody is happy. Nick, it is true, came back at the end of his sentence. Andrew telephoned me to ask whether we should let him stay. It was night, cold, and the streets are not the softest of beds. So, he stayed that night and if he can stay straight, will stay on. It is good to know that out of prison he came straight to us who had been his friends, and anyway, these cases rather than my ardor make more insistent the demand for the service we can render in providing a decent place for decent men to live, some occupation for their idle hours, and above all the controlling passion of religion to guide and keep them straight.

Comradery*

A thought or two for friendship's sake,
For battles fought together,
For campaigns somehow carried on
Through every kind of weather.

To many a task we've set our hands,
Many the wrongs we've righted,
And opened doors for the Light of the World
In hearts that were benighted.

We've cleansed the leper and cared for him
Like Christ of the olden story.
We've taken lives that had no song
And filled them with songs of glory.

Together we've trudged the open plains
Of this fair land of wonder,
With clear skies glowing up above
And a green world glowing under.

Together we've stood in times of joy,
Together in times of sorrow,
Finding our courage strong in Him
Who fashions each tomorrow.

And when, the days of our service done,
We shall take our ship in the gloaming,
We'll know a fair and bright land waits
For us as we go homing.

GEO. E. MILLER.

India.

*Written for the Waggoners, of the American Evangelical Mission, on their leaving India for their furlough. He was superintendent of one of the biggest leper asylums in India, twenty-three miles from Bilaspur.

First Impressions of Buenos Aires

By H. T. HOLROYD

ON reaching Buenos Aires after a visit in the cities of Rio de Janeiro and Montevideo one of the first impressions which one receives is the modernness of this city. Rio, especially, has an Old World air about it that is charming, while Montevideo has about it many things to remind one of Southern Europe, in spite of the fact that it is reputed to be one of the most advanced cities of all South America. But Buenos Aires has all the characteristics of a great hive of industry such as we find to be almost universally true of our great North American cities. When one is in the downtown section of the city, it is very easy to imagine that he has been suddenly transported back to his own fair land of the United States. There is this difference however, with the exception of the Avenida de Mayo, most of the downtown streets are very, very narrow. It is the older section of the city and was laid out in the European style with little thought of the transportation difficulties to be encountered in a city of almost two million inhabitants. The public buildings and large business houses are very much like our own, except that these people are much more given to ornamentation than are we of the States. Because of the narrow streets they do not permit very high buildings so we find the city spread out over a vast expanse of territory.

As for the people, they are of course a mixture of many European stocks such as we have in the United States. Of course the dominant characteristics are Latin, but there has been such a fusion with Northern Europeans, and there are so many English and German people here that fair hair and blue eyes are by no means uncommon. One thing that is very noticeable about the people here is their apparent prosperity. The country is very wealthy having an immense foreign trade in meats and grains, and the people of this port city of course benefit from this commerce. In Rio poverty stares one in the face in almost every quarter, but such is not the case here. Of course the city has its poor, the Boca section especially being rather destitute, but on the whole there is an air of prosperity and well being here that is very encouraging. I notice that I have spoken of the large number of English and Germans and am afraid that I may have created a wrong impression. The bulk of the immigrants are Italian, there being an enormous number of persons of that nationality here. People who know say, however, that the Italian blood will be a blessing to the country rather than the contrary. A number of the boys in our seminary are of Italian parentage and they are proving good workers and dependable.

The residence sections offer the most noticeable contrast with North American cities. The houses are either built right on the street, or else have a high brick wall enclosing their yards. The generally adopted style however is the old Spanish type. The houses are built about an open patio, and instead of having the rooms connected, they can only be entered from the patio itself. So each room is an entity in itself. These open patios are usually most beautiful for the Argentinian is a great lover of flowers and of all beautiful things as far as that is concerned. However it is rather inconvenient when one has to go outside and sometimes half the length of the house to get from the kitchen to the dining room. And again it is not the most convenient thing imaginable to have to chase along an outside corridor from one's bedroom to the bathroom, which is just as likely to be near the front of the house as the back. But the houses do offer a degree of privacy which we of the United States would appreciate once in awhile. It is very difficult for me to get used to seeing nothing but white stucco walls facing the streets instead of the wide lawns and green shrubbery of our North American residential sections. The only medium of construction here seems to be stucco. They make a very cheap, soft, porous brick, and the walls of all buildings from a pig pen to the largest structures are made of this and then covered with stucco. They often so camouflage the stucco however that one has to examine it closely to find out whether it is stone or not. But the buildings all have a sameness about them that is rather tiresome; there are no brick buildings, no frame, no stone, nothing but white stucco. Happily we have no factories to speak of and as the people do not heat their houses there is no smoke to blacken the whiteness of it all.

Not all things about Buenos Aires are modern however. The favorite and certainly the most trustworthy milk delivery is the old "bossy" herself. They drive the cows from house to house and milk the required amount as it is ordered. Of course there is no question of adulteration or impurities. They use horses a great deal both for drays and also passenger carriages. Their horses are usually well-kept, fine looking animals, although we sometimes wonder how they remain so when we see them hitched to these high-wheeled carts, pulling loads that are enormous.

Another strange sight is the wind-wheel for pumping water. One sees them everywhere and a North American naturally is surprised that they permit the use of wells in a city of this size. They certainly are not necessary for the water from the city system is safe for drinking purposes.

We had worried on the way down about getting acclimated to the food. Mrs. Holroyd and I are living in the *Colegio* and eat with the boys in their dining room, and are surprised to find that we like their bill of fare.

We have been here now just two weeks, but it seems as if I have been in this atmosphere all my life, and I catch myself sometimes thinking that there must be something wrong with me because I cannot speak the language like the natives. It is going to take perseverance and patience to get a command of the language, but we will have six months in which to soak up some idea of it before we are called upon to take up our teaching duties. We can get around easy enough even now, for whenever our vocabulary fails us, someone usually turns up who knows a little English. The Argentines put us to shame when it comes to the question of languages. Anyone who is graduated from the national *Colegios* which correspond to the junior college of the States is able to use three languages, Spanish, French and English. In that regard the country and especially the city of Buenos Aires is typically European and extremely cosmopolitan. We of the United States never realize our provincialism with all its false pride, until we come face to face with these cultured people of countries which we consider inferior to our own, and find it impossible to hold our own with them along such lines.

Aside from mere differences of habit and life between this people and our own, there seem to be many glaring faults in the social and cultural life of the country. But who are we that we should trumpet the faults of others far and wide?

In the Days of Yore

The Golden Jubilee was the inspiration for a successful play given by the women of the First Church, Lincoln, Nebraska, recently. The production, which bore the title "The Prayer That Was Answered," depicted the times and customs of our pioneer missionary days and with the exception of the couch, Mrs. J. L. Kohler, all of the ladies taking part were above seventy years of age. Reading from left to right, those pictured above are: (standing) Mrs. B. W. Kirby, Mrs. Mina Oberlin, Mrs. J. L Kohler, Mrs. Edwin Jenry, Mrs. Martha Hedge, Mrs. C. W. Shenfry, Mrs. O. C. Bell, (seated) Mrs. E. Hallet, Mrs. W. M. Hall and Mrs. C. S. Meredith.

Christmas Dinners for Young and Old

By JAMES M. PICKENS

Chairman Board of Officers, Vermont Avenue Church, Washington, D. C.

CHRISTMAS dinners at all the children's and old people's homes under the department of benevolence of the United Christian Missionary Society have been provided by the Vermont Avenue Christian Church, Washington, D. C., for the past two years. This adventure in benevolence has proved anew the truth of the statement of Jesus that "it is more blessed to give than to receive." Whatever may have been the delight of the wards of our brotherhood at this Christmas remembrance, it was surpassed by the heart-stirring joy of the members of the congregation when reports from the various Homes were read to them by Dr. Earl Wilfley.

The idea of giving the Christmas dinners occurred to a member of the board of officers of the church in making plans for Christmas benevolence. His happy inspiration was laid before the board and met with favor. But how much would it cost? And were the available funds sufficient? Secretary Mohorter of the department of benevolence was asked for an estimate. He asked the heads of the Homes, and they sent the figures to the church. Few members of the board had any idea of how many Homes there were, or where they were, or how many mouths there were to feed. There proved to be twelve Homes with nearly 700 persons. But after those replies began coming in there could be no backing down! We just had to see the thing through!

The estimates were very modest. The thrifty matrons, evidently accustomed to economize, did not ask for an elaborate repast. They seemed to think that a simple meal would do. But the spirit of the church officers rose. The thing must be done right. Those dinners must be real, genuine, honest-to-goodness Christmas affairs, with turkey and all the accompaniments. So the estimates were increased—and yet the total cost came within $500. Not such a great sum after all, when it brought Christmas cheer to nearly 700 hearts in various parts of the country, and to more than that number in the Washington congregation.

A few brief quotations from the reports on the dinners are all that the limitations of space will permit.

"Twenty dear old ladies were made happy with a dinner such as some had never sat down to in all their lives, and others never since they had had homes of their own."

"We had turkey, mashed potatoes, dressing, gravy, escalloped oysters, celery, cranberries, beets, cherry pie, tea and coffee, and in the evening we had ice cream and cake. We appreciated the good things all the more because friends were interested in us and our comfort."

"It made the dear old faces glow with the sunlight of love."

"If the good people of the church in Washington could have taken a peep at our Christmas table and the bright, happy faces around it, they would not have needed to see the full justice done to the good things to feel amply repaid for the gracious deed that brought joy to all the household."

"The children had a wonderful time. I have been with the Home for eighteen years, and this Christmas dinner eclipses anything that has been served in that time. You will be happy to know that not one of the children suffered any ill effects from over-eating."

Wholesale benevolence often lacks the personal touch. A Catholic nun, in discussing a case in which she was interested with some of the Vermont Avenue members, stated it this way: "We must not let it appear as charity. We must make the person feel that it is being done personally by friends." So for the second Christmas dinner we tried to give more of the personal touch by providing individual place cards, one with the name of each person. Mrs. Brown, of the Christian Orphans' Home, St. Louis, in expressing her approval of this plan wrote: "It is just human nature to want to be thought of individually." Pretty Christmas cards of three designs in three colors were printed by the Vermont Avenue Christian Endeavor Press. The cards for the little folks bore a picture of Santa Claus, those for the older children a tiny Christmas tree with lighted candles, and those for the old people a cluster of bells and this Bible quotation (from the old version, because that is probably more familiar to the aged saints):

"The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee,
and be gracious unto thee:
The Lord lift up his countenance upon thee,
and give thee peace."

My First Indian Patient

By DR. MARY LONGDON

Durga Bhai, Dr. Longdon's first patient in India

IT is nearly twenty-four years since I was taken across the road to my first Indian patient. It was a boy about twelve or thirteen years of age. He was of the Brahman, the priestly and highest caste of Hindu. He had come many, many miles on a pilgrimage and, fallen by the way, was found by one of the missionaries and taken to the home of Miss Jane Wakefield Adam.

He was suffering with fever, was swollen all over, and very anemic. Of course, I could not talk with him but I could take his temperature, feel his pulse and get help from the other missionaries who were ever ready to assist. From him, too, I learned my first Hindi words. As he now says, he was my first Hindi language teacher! I would repeat again and again in my American accent and pronunciation the word he would say and try to remember it long enough to tell to one of the others upon my return to the house. Then I would try remembering to tell him what I had been told at the other side of the road!

After a time, the boy recovered and went with Mr. and Mrs. Madsen to Pendra Road. He became a Christian and was married and has several children. Though he cannot read nor write he is an able farmer. He has always been anxious to have his children educated for he knows what he has missed. One of his daughters was a teacher before she was married several years ago. He is a fine woodsman and also a good hunter. It was he who shot the panther that mauled me.

Great Offering From a Great Church

THE East Dallas Church, Dallas, Texas, wanted $3,500 for its offering in the Bible school, Sunday, December 23, $1,800 of which was to go to the Juliette Fowler Home, $500 for ministerial relief and $700 for local charities. J. H. Mohorter spoke to the men's class which crowded the room to overflowing. Two of the children from the Home were present and recited and sang. The men began to pledge $100, $50 and $25 gifts, when one of the members of the class said he would give $1,000 if the rest of the class gave another $1,000. The amount was quickly reached, the total for the school being between $4,200 and $4,300.

Free Tithing Literature

We hereby offer free, postage paid, to any minister who asks for the number needed, a sufficient quantity of the new pamphlet, *Winning Financial Freedom for Pastors and Churches*, to furnish one copy to every member of the official board of his church.

Also, our offer to furnish free, postage paid, the pamphlet, *Bonehead Financiering*, in sufficient quantities to supply one copy to every family in any church and congregation, is hereby extended until March 1st.

The Layman Company,
35 North Dearborn St.,
Chicago, Illinois.

The Philippines and the Golden Jubilee

By E. K. HIGDON

In front of the "Immersionist" Higdon Home in Manila

WHEN we first went to Manila we found that the only way to secure a place to live was to be on the spot when tenants were about to move. By a campaign of vigilance we were finally able to find a little concrete bungalow that was just being vacated. This we rented for $35 per month, a place that less than a year before could have been rented for $23, and two years later rented for $60. It had one bedroom, a study, a combination reception and dining room, a kitchen, and a bathroom. There was no place to store boxes, trunks, and framed diplomas. But we had a nice veranda where we could go when we wanted to take a deep breath and expand our lungs without moving the library table and the sideboard. And there we entertained our callers when more than one came at a time. It was really a beautiful little house with the "chain of love" vines growing over the front of it, bearing their pink blossoms and shading the porch from the heat of the afternoon sun. But it was too far from our work; it was too small; and it was too "immersionist" in its taste to suit a family even of our religious persuasion. Often during the rainy season, we waded through water knee deep and many times waist deep to get to and from our home. It makes a white suit look woefully discouraged to be treated like that. So we continued to read the want ads, to pester everyone with whom we had a speaking acquaintance and to nose about the city wherever we thought there might be a landlord who owned a house near the school where we teach.

The demand for houses has abated very litttle, if any, since our first experience, and although a large number of residences have been built the rents charged are still very high. Just before we left Manila last March five small bungalows were erected just across the street from where we lived and every one was rented at $75 per month even before they were finished.

In the last four or five years several different missionaries have engaged in the exciting business of house-hunting in Manila. It uses up strength and energy which ought to go into other tasks, and even when a house is secured it is likely to be too far from the work of the missionary to make for the highest degree of efficiency and is sure to demand a rental high enough to cut into the treasurer's funds appreciably each month. The women are showing good business judgment by making it possible for the Philippine Mission to own another residence in Manila.

Baguio, the mountain resort of the Philippines, is widely and favorably known in the Orient as a health-giving place. It is the only winter our Archipelago can boast. Sometimes it gets almost cold enough there to frost and that kind of a climate is very exhilarating to a person who lives in the heat of the tropics eleven months out of the year. We go to Baguio once a year for our vacation and when a missionary is ill, change of climate is something absolutely necessary. The following incident illustrates the value of the place:

A missionary in the Philippines was sick. Her doctor said that she must come back to the United States, that she could not live in that tropical climate. She did not want to give up, so she and her husband asked the doctor if she might first try a few months at Baguio in the mountains before definitely deciding whether or not to go home. He consented. Three months in the cooler climate worked wonders. The patient gained twenty-five pounds, the doctor told her she might remain at her post, and she did not return to America until four or five months after the expiration of the term of service.

Other missionaries of other missions have had similar experiences and thus Baguio has become an indispensable factor in the missionary's life. The Methodists, the Presbyterians, the United Brethren, the Episcopalians, and the Seventh Day Adventists all have rest houses there in the mountains, but the Disciples have none. The Jubilee will provide a rest home.

The third building which the Golden Jubilee will make possible for the Philippines is a church.

One of the most active congregations we have in the Manila district is the Singalong group, but for several years they have had no building of their own and have had to meet in the chapel of the Albert Allen Dormitory. There are many drawbacks to this arrangement. Most of the people live at a distance from the dormitory and have to come on the street cars. The chapel building is not located in a district where dialect services draw many people who are not already members. The new building will be erected in another part of the city near the residences of the members and within easy reach of a constituency of non-members. A third disadvantage of the present arrangement lies in the fact that the Singalong Congregation and the Taft Avenue Congregation are housed by the same building. The former group cannot meet at night and the latter cannot use the chapel in the morning on Sunday. Thus both congregations are handicapped, but the Golden Jubilee will make possible a new church building.

Bible Schools in Twenty-two Countries

THE religious education department of the United Christian Missionary Society has just released the Sunday school statistics for our people, to be presented in the World's Sunday Schoool Convention at Glasgow, next June.

This statement shows a total of 9,853 Sunday schools with a total enrollment of 1,172,140. We are represented in twenty-two of the countries which will be listed in the World's Sunday Convention report as follows:

North America
- Alaska
- Dominion of Canada
- Mexico
- United States

South America
- Argentina
- Paraguay

West Indies
- Jamaica
- Porto Rico

Oceania
- Australia
- Hawaii
- New Zealand

Europe
- Denmark
- England
- Ireland
- Scotland
- Wales

Asia
- China
- India
- Japan
- Tibet

Africa

Belgian Congo

Malaysia
- Philippines

What asks our Father of His children save
Justice and mercy and humility.
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge, nor sacrificial knife
But the calm beauty of an ordered life
Whose every breathing is unworded praise.

—Whittier.

The Trail Leads Into the Highway

By W. A. SHULLENBERGER

Mr. Shullenberger is the Minister of Central Church, Des Moines, Iowa.

"MORE than any other Bible school, has it made the effort and promoted the cause of religious education hereabouts," were the recent words concerning the Bible school of Central Church from one outside our ranks who is well qualified to speak of the state-wide field. And I can repeat those words in pride with impunity since the glory and the gain are due to the excellence in vision and work of others. Great patience, tireless plodding, persistent faith and a healthy optimism, these have been the spirit-elements in consecrated souls that fashioned the course in recent years of a downtown church school. But who does not understand that today there is sweet satisfaction as we tread the parish trail to know that our little pathway of local effort leads, with countless others similarly blazed, out into the broad highway of the greater day? It is just here that one's own work is glorified in its vast relations and we become conscious, too, that the small sector made strong is the guaranty of the farther flung battle lines of tomorrow.

To enumerate the "whys" and the "hows" is to repeat the same old story. There is more of preparation and hard work in success than of mystery. Even the seven angels who were to sound forth the world-wide gospel destined to replace the three "woes" with the three "holies" on earth "prepared to sound," says John of Patmos. It was to be no haphazard affair. The church universal could not carry on that way. If angels must, so be it with men. 'Tis not men who rush in where angels fear to tread.

It is easy to discern at least four distinct factors in Central's Bible school. The first, the Bible School Institute of Des Moines, set going a dozen years ago by Walter S. Athearn, and out of which have come trained teachers and officers. The second, all the church board in the Bible school. Central church numbers sixty-three men and women on her official board, and you can count them all somewhere in active service in the Bible school. Thirdly, a superintendent whose heavy responsibilities in a great business concern have nothing on his out-and-out labor, undertaken for the church. And fourthly, the growing conviction on the part of our membership that a potent Bible school makes for the stabilization of all evangelism. Certainly the church's prime apprenticeship to God consists in imparting to human souls at least a working knowledge of his way and of his will. Herein is good evangelism.

By these words quoted from the current annual report of the department of religious education of the United Christian Missionary Society the gauntlet is thrown at our feet: "The effective church today supplements the ministry of preaching with the ministry of teaching. Public education is unable to provide a program of religious education. The church alone can provide this, and it must be led not only to see the imperative necessity for such a program,

Paul Wilderson, superintendent Central Church Bible school, Des Moines, Iowa

but also to adopt ways and means for its efficient conduct. Twenty-seven million American persons, nominally Protestants, under twenty-five years of age, are now receiving no formal or systematic religious instruction.

"Eight million children under ten years of age are a part of this vast army. Our churches have been providing only twenty-six hours of religious instruction annually for those that are reached, and the average attendance for that limited period is only about one-half of the enrollment. Three out of five pupils enrolled in our Sunday schools have gone out without becoming members of the church." And then I called to mind the subtle meaning beneath a sentence spoken eighteen months ago by President Coolidge, "No one could watch the developments on earth of the past seven years without realizing that the margin of safety is not so broad as it had before appeared."

To widen that margin is the God-given task of the church. The breadth of that margin measures the future of human history and holy institutions. The Bible must be taught to childhood, to youth, to virile manhood and enlightened womanhood, and even to old age. Christ must be definitely in the world or there will be no world. The trail of the individual runs ever into the highway of the world's welfare. A Trotsky or Lenine set a million others careening. It must be Christ in character, Christ in education, Christ in politics, Christ in nationalism, Christ in the home, and yea, Christ in business. Babson avers that "America needs today a re-baptism of spiritual life." By religious education, by pertinent preaching, by faithful living that margin must be widened until there is no "no-man's land" intervening between the trail of individual living and the great highway of social welfare. It is said an ancient saint was accustomed to greet his little son by kissing him just over the heart, believing that the heart was the home of the Holy Spirit. And so it is that only Christ-held hearts can fortify the morrow.

Thanks be, we have good spies going ahead to explore the land. Our own United Society's department of religious education merits nothing but praise for its efficient work and its far-sighted policy. It releases each year one member of its field-force for further university education. It seeks to stimulate the mind of the brotherhood to appreciate the vital place in the program of the church of the daily vacation Bible school and week-day religious education. In a nation-wide fashion among all Protestant bodies its courses of study for vacation schools are acclaimed as excellent. And in view of the ultimate demand for courses in week-day religious education, it must be encouraged to formulate courses of that sort to rival the other. That call will come. We must anticipate it. It is surely our day of probation. If religion fails, all else fails. "A highway shall be there, and a way." Let us take seriously to the task of preparing a humanity that shall travel intelligently, soulfully, constructively thereon.

Closing the Chinese Mission at Portland, Oregon

The following communication is published for the information of the churches:

Portland, Oregon.
December 15, 1923.

To the Churches of Christ,
Portland, Oregon.

Dear Brethren:

We, the undersigned committee, acting as a local advisory board for the United Christian Missionary Society, in connection with the Chinese Mission of Portland, Oregon, for the past three years have met from month to month, and have given careful consideration to the work of the mission. We have conscientiously studied its needs and policies and have tried as best we could to serve the highest interest of the Chinese and the churches.

On account of peculiar conditions among the Chinese, such as the decreasing Chinese population, the inability to secure trained native leadership, (the Chinese here speak Cantonese and we have no work in South China) and the consequent small attendance at religious services we do not feel it wise to spend so much missionary money for the results obtained. After very careful and prayerful consideration, therefore, we are forwarding to the home department of the United Christian Missionary Society at St. Louis, Missouri, for their action the following:

Recommendations

In view of existing conditions among the Chinese of Portland, Oregon, and the policy and program under which we seem compelled to carry on the work of our mission among them, we recommend to the home department of the United Christian Missionary Society as follows:

1. That the Chinese Mission at Portland, Oregon, be discontinued, effective February 1, 1924.

2. We further recommend to the members of the Chinese Mission that they find a church home among our American churches in Portland.

3. We recommend to our American churches in Portland that they make a sympathetic effort to affiliate the members of our Chinese Mission with said churches or else provide a plan in a cooperative way whereby the members of the mission may continue their worship and religious activities as a group.

All of which we hereby send to you for your information. Cordially yours,

(Signed) LOCAL ADVISORY BOARD
Mrs. A. B. Brown
Mrs. H. L. Ganoe, Secretary
Mrs. Ward Swope
C. F. Swander
Jos. D. Boyd, Chairman

In harmony with these recommendations the United Christian Missionary Society is taking steps to close the week-night teaching service for the men and also the children's activities. Plans are being made to provide for Lord's Day religious instruction and worship for the small group of Christians, most of whom may find membership in our Portland churches.

O Thou who wroughtest earth and sea,
Yet keepest from our eyes
The shores of an eternity
In calms of Paradise,
Blow back upon our foolish quest
With all the driving rain
Of blinding tears, and wild unrest,
And waft us home again.

—*James Whitcomb Riley.*

Nantungchow Woman's Club

By EFFIE B. McCALLUM

THIS fall the woman's club, whose membership consists of some of the women who are interested in the bettering of conditions in the community and in self-improvement, had its first meeting in October. Last spring, the new officers were elected and the heads of committees appointed. Mrs. Garrett is the president for this year and the young women in the Woman's School of Practical Arts make up most of the committees. They are, for the most part, busy teachers, but give their time freely and assist in all the work of the club.

This year we are taking as a general topic the life of the women of other lands. At the first meeting we had a talk by Fang Lao *Tai-tai* on the *New Woman of China*. It was most interesting, as it savored of Anna Shaw and some of our woman's rights lectures of not many years ago in the States. Fang *Tai-tai* herself is a charming woman, perhaps the most highly respected woman in this section of China. She has devoted her life and energy to the education of young women in China and for years was the head of the normal school here in the city. Many of our young women in the woman's school are proud to call her teacher. Even in that early day Fang *Tai-tai* had visions of a larger service to the community and had a woman's club, which met monthly in the normal school. Now she is cooperating heartily with us in our woman's club.

Each month, besides the talk on women of other lands, it is planned to have a story that the women can tell their children at home; a talk on physical culture and a few exercises that can be practiced during the month; a report on some bit of social service that the women in other parts of China are undertaking; and the learning of a song, either a hymn or some patriotic song. At New Year's time we invite these same women to our evangelistic meetings. They are not Christians but we are hoping to reach some of them soon.

In this club we have a big opportunity of widening our circle of friends and of helping the women to a realization of better things for themselves and their families. It brings many women to us that we would not otherwise know and their homes are opened to us for calling. We hope gradually to create a more sympathetic attitude toward Christianity and to show them that they can attain the highest good and realize the fullest self-expression in the church and its service.

Many friends of the United Christian Missionary Society are disturbed by press reports concerning Tibetan bandits taking the city of Batang, and are asking for authentic information concerning the missionaries. The only information the Society has is that so kindly and quickly delivered to us by the Associated and United Presses, and has already been given publicity throughout the country.

Our missionaries are held in the highest esteem by both the Tibetans and the Chinese, and we are trusting that their lives are safe and that the property has been spared. The State Department of the United States government exerted every effort to secure the release of Doctor Shelton, and will spare neither expense nor time in aiding us now. As soon as definite information is received, it will be released. In the meantime, may we not call upon our great brotherhood to bear up the missionaries and the native church in prayer, asking God to care for both the work and the workers?

The Problem of a Trade

The great problem here is to find some kind of trade, easily and quickly learned, fairly remunerative and with a good market, for our new converts, so that when ostracized by their own people they can earn a good living. We think we are now finding a solution by the introduction of mat weaving with hemp twine. We grow the hemp ourselves or buy it when it first comes to the market and the men twist it into twine.

C. G. ELSAM.

Maudaha, India.

Setting the House in Order

By Mrs. Bettie R. Brown

HOUSEKEEPERS will appreciate the joy of having a place for everything and everything in its place; a place for hats, shoes, linens, coats and dresses. That's how the Christian Orphans' Home here in St. Louis looks, like a real department store. The lockers are yet to be listed and the cards put on which will about complete the work on the third floor. There are four private rooms to be furnished. The Granite City people have asked for the privilege of furnishing one.

Granite City Church was just a little ahead in observing "Apple Day." Thirty bushels of apples were brought to the children and the friend who brought them had the pleasure of distributing to the children all they could eat. Did you know about National Apple Week? I didn't until this nice letter came which is as follows: "In celebrating 'National Apple Week,' the committee in charge of distribution is desirous of having those under your charge participate in the festivities; consequently we are taking the liberty of sending you a supply of Idaho Jonathan apples. Respectfully yours, St. Louis Fruit & Produce Association."

Our friends at Gower, Missouri, sent us fifty chickens just before Thanksgiving. They made two chicken dinners; fried chicken at one time and chicken and dumplings the next, because it takes less chicken when you have dumplings.

Miss Effie Kieth gave a party for five of the children who were graduating from her Sunday school class.

The Loyal Daughters' Sunday school class of the Hamilton Avenue Church gave the birthday party for the month of October. There were homemade cakes, ice cream and candies. The tables were beautifully decorated with Halloween novelties, interesting games were played before refreshments were served and all had a jolly, good time.

The missionary society of Mangum, Oklahoma, who have for the past five years supported Clara King, have taken Elizabeth now that Clara is being financed through college by the United Daughters of the Confederacy and a friend of the Christian Orphans' Home, together with her own efforts.

Harrisonville, Missouri, sent in a treat of cookies for the entire family during the month. We hope some other friends will send them in during this month.

J. M. Tompsett was out early one morning, together with Mr. Taylor of the Brown Shoe Company, taking measurements of the nursery children for shoes. Later in the afternoon he and Mrs. Tompsett brought a big box containing a new pair of shoes for each little nursery tot. Mrs. Tompsett assisted with the lacing of the shoes and another put the names in. The boxes were given to each little one as the shoes were fitted on and now and then in a distant corner we could hear a scream, "He's got my box." Even the boxes are prized and kept for days after the semi-annual shoe fittings.

Glimpses of the Religious World

OUT of a total population of 8,788,483 in the Dominion of Canada, 97.6 per cent are classified as Christians.

China has 6,599 lower primary mission schools, with approximately 9,000 teachers. It is estimated that if 200 students graduate each year and go into teaching, the demand would exceed the supply fifteenfold. The Laura Haygood School at Soochow is the only well-equipped Christian normal school in China.

The death rate of children in Japan under five years of age is almost forty per cent. The large number of mothers employed in industry accounts in part for the high mortality. The Japanese are taking steps to remedy this situation by exhibition of babies, bureaus for helping parents and instruction in the care of weak and defective children.

With the slogan "What fell in a day, we'll build in a day" the 18,000 churches in the Methodist Episcopal communion were asked to provide $1,600,000 on December 23, to rebuild the properties lost in the earthquake in Japan. The result has not yet been learned.

The schooner Bowdoin, in Refuge Harbor, eleven degrees from the North Pole, received the Christmas service broadcasted from Chicago by the chaplain, from wireless station WJAZ. This station was recently heard in the Samoan Islands, over seven thousand miles from Chicago.

Methodists and Presbyterians in Montana have decided to merge their colleges, the door being open for other churches to cooperate if they wish. They expect to accommodate 300 students and will have a budget of $150,000. An endowment of $1,000,000 will be sought.

Protestantism loses one of its most outstanding preachers in the death of Dr. John Henry Jowett. He was noted as pastor, author and lecturer.

The *Bible Society Record*, writing of a luncheon given in New York City to Colonel Stone, of the staff of General Allen at Coblenz and an American member of the Inter-Allied Rhineland High Commission, and who is not a church member, quotes him as saying:

"I want to say to you, as I have said to great leaders and great financiers in chambers of commerce and elsewhere—though it might seem strange for me to feel at liberty to speak thus to such groups—that they could never settle these questions by their theories, but must come back to their mothers' knees and to the Bible, before these problems can be solved. Everything that is needed is there in that book—and it is nowhere else."

There were six graduates from the Australian College of the Bible in 1923. The year closed with fifty-five students in attendance, fourteen of whom were young women. There are now about eighty-three former students at work in the various States of the Commonwealth, the Dominion of New Zealand and the mission fields.

At a meeting of the General Council of the Presbyterian Church at Atlantic City, in November, the budget for the year, beginning April 1, 1924, was fixed at $15,000,000.

"The string of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.

"They are looking o'er the desert drear,
Where broodeth darkness as the deepest night
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."

The American Board at its annual meeting decided on the continuance of its work in Turkey and for the Turks, in spite of the fact that hereafter American missionaries in Turkey will be obliged to depend for the safety of their lives and property entirely upon the law and justice of the Turks. They feel that they have not in the hundred years of work in Turkey adequately presented the gospel to the Turkish people, being satisfied with their wonderful success among the Armenians and Greeks. Furthermore, by common consent the Congregationalists have the exclusive privilege of evangelizing this field and feel that they would be recreant to the task if they should lay it down.

Islam is exerting considerable influence among Oriental students in Berlin. Two mosques have been erected in the suburbs, largely at the expense of Indian Mohammedans.—*The Moslem World.*

The Japanese Woman's Christian Temperance Union has sent out a petition, signed by thousands of women all over the country, entreating the government not to allow the rebuilding of the prostitute's quarter in Tokyo. They also appeal for comforters for the poor people, many of whom sleep only under matting. The government is providing 150,000 of the comforts and is asking the people to supply the remainder. Money, tracts and books are also being sent by Christians in an effort to make up for the loss of good literature.

In November, 1920, as an outgrowth of a meeting held in Chattanooga by Billy Sunday, fifty business men organized the Business Men's Evangelistic Club, with eight denominations represented. The sole object of the club is to lead men to Christ and enlist them in Christian activity. In the Southern states there are now 150 or more similar clubs which have organized into a general association meeting annually for conference. In 1923 the meeting was held in Columbia, S. C. The 1924 conference will be in Columbus, Georgia.

Friday, March 7, will be observed throughout the United States and Canada as the day of prayer for missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, through a joint committee, publish each year a program for this service, the theme this year being *The Spirit of Prayer.*

Marking the close of the third full year since the prohibition laws became effective, Sunday, January 13, will be observed as Law and Order Sunday. Churches will offer thanks for prohibition and urge not only observance of the laws by everyone but also their enforcement by the government.

Benjamin Dix, who is now seventy-three years old, recently told an interviewer how he once found four boys "ganging" around a barn in Caledonia, Ohio, and how he persuaded them to become his Sunday school class. On being asked where these boys were on his seventy-second birthday, he said that from Central Africa, where he is a missionary, Charles Conway sent a message. On the stationery of the Comptroller of the United States Currency came a second greeting from D. R. Crissinger, who has since become the chairman of the Federal Reserve Board. George J. Christian, President Harding's private secretary, wrote from the executive office of the White House. And the fourth one was from none other than Warren G. Harding, late President of the United States.—*The Record,* Edinburgh.

South Baptist Church of Providence, Rhode Island, recently held a week of special services when five brothers, all in the active ministry and sons of a minister, spoke night after night on great Christian themes. Two other brothers, now deceased, were also in the ministry.

Islam is exerting considerable influence among Oriental students in Berlin. Two mosques have been erected in the suburbs, largely at the expense of Indian Mohammedans. The number of Moslem students in German universities is given as follows: 400 Turks, 300 Persians, 250 Egyptians, 85 Tartars, 60 Afghans and 150 Indians. In the prospectus of one of these mosques may be read, "The construction of this mosque is not solely to provide for the needs of Orientals, but also to furnish a center of missionary activity and to explain Islam to the German people."

A concerted church drive to end law evasion and make prohibition thoroughly effective throughout New England is the purpose of the Citizenship Conference which is assembling in Boston as we go to press. It is held under the leadership of the Massachusetts and Connecticut and Greater Boston Federation of Churches and will be addressed by Senator William E. Borah of Idaho and others.

The first church press bureau was established recently in Washington, D. C., by the Methodist church. H. E. Woolever, who for the past eight years has served as assistant editor of *The Christian Advocate*, is in charge. The Federal Council is cooperating with the news service which undoubtedly will have a national aspect.

On September 1 of last year the cotton mill owners near Shanghai, China, dismissed the children of their employ under twelve years of age. This was a concession to public opinion and one of the reforms accomplished by the Child Labor Committee sitting in that city. It was also in keeping with the program adopted by the Chinese Christian Conference which provides in its first article that no child under twelve shall be employed.

The editors of the *Saturday Evening Post* announce that they have discontinued entirely, at a cost of $300,000 a year the advertising of cigarettes, and that they are always careful wherever it is possible to edit them out of both pictures and reading matter. When a great secular journal throws away $300,000 a year, rather than print such advertisements, it is time for us to take courage.—*United Presbyterian.*

More than 1,000 daily newspapers in the United States are printing the syndicated selections from the Bible every day. The press of Canada, Alaska, Hawaii, Virgin Islands, Porto Rico, and the Republic of Panama have joined the syndicate. By this method many see these portions of Scriptures, who would not otherwise see any part of the Bible.—*United Presbyterian.*

A memorial fund of over $4,500,000 in cash and nearly $2,000,000 in subscriptions has been raised by the Congregationalists for the relief of aged ministers and their families and to organize an insurance company to grant them insurance at a very low rate. The annuity paid to aged ministers is about $8,000, 60% of which is continued to the widow.

Jewish women may now become rabbis in America. New York is the chief Jewish city in the world with its Semitic population of 1,750,000.

Twenty-five years ago, according to A. E. Biglow, there was not a single Protestant church, chapel building, preacher or teacher in the Philippine Islands, and if there were any believers they did not make it known. Today there are approximately 450 Protestant churches, with many good chapel buildings, 400 ordained preachers, 1,000 Sunday schools, about 100,000 church members.

Plans are being made by a newly created committee, shortly to be incorporated as The American Foundation, for taking over the copyright of the American Version of the Bible, now being held by private interests in the publishing field, in order that the self-sacrificing labors of the American Revision Committee which resulted in the American Standard Bible may bear fruit in a wide and free distribution of their Bible.

The Gutenberg Bible was the first book ever printed from movable type. The first edition consisted of 300 volumes and required five years for publication. Only forty-nine of these are known to be in existence. The text is the Latin Vulgate version from the translation by Jerome and is in two volumes. Recently $43,350 was paid for a perfect copy in an old binding, the first of this issue to be owned in America.

A Word to the Ministers

OUR hearts go out in gratitude to our friends, the ministers, who are so generously supporting the campaign for the promotion of WORLD CALL. After all, the minister with vision is simply exercising business sagacity in the work of the Lord when he espouses the cause of education in missionary matters. The man who is minister in a church made up of people who are informed on the program of missionary enterprise finds soil prepared and ready to receive the seed he may sow.

The theory that "if people don't want to read you can't make them" furnishes what seems to be an "excuse" rather than a "reason" for not taking aggressive leadership in this campaign.

It is true. We cannot make people read, but adequate leadership can induce them to read and can lead them into fields of useful service by kindly counsel and wholesome information as to reasons why they should read. We are blessed in having so many ministers in our brotherhood who can not only preach the gospel but who have the energy and the foresight to assume the responsibility of generalship in matters that affect the welfare of the entire church organism.

Follow-up Work For Railway Men

A NIGHT school has been conducted in Jhansi, India, this year and has grown rapidly from two boys and three teachers to seventy boys and six teachers. It was opened for the benefit of boys and young men who are employed all day in the railway workshops and who wish to continue their studies. There are classes in Hindi, Urdu, English, mathematics, science and drawing. Instruction will be given in hygiene, temperance and religion. Most of the students were formerly pupils in the day school so that this night school makes the best form of "follow-up" work that can be undertaken.

Our deeds still travel with us from afar,
And what we have been makes us what we are.

—*George Eliot.*

Program for Triangle Clubs

Theme—Building with Christ in Many Lands

March:

IN CHINA

The Country That Used Half the American Bible Society's Output Last Year

HYMN: *Sing Them Over Again to Me.*
SCRIPTURE: *China's Hope in Christ:* Isaiah 49:12 (Reading in Concert).
PRAYER
TRIANGLE BUSINESS
TOPIC TALK: *Building Lives Instead of Walls* (Superintendent).
MAP TALK: *Locating Mission Stations.*
POSTER TALK: *Body—Mind—Soul.*
IMPERSONATION: *Autumn Gold of Nanking.*
HYMN: *Brightly Beams Our Father's Mercies.*
OFFERING AND BENEDICTION

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 10c each, $1.00 per dozen.
2. Topic leaflets for Superintendent and other leaflets for year, $1.00.
3. Large outline maps, U. S. and Canada, and of world, 50c set.
4. Book on *Making and Use of Posters*, 50c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $2.00. Additional Program Booklets should be ordered as needed.

Scoville Evangelistic Meeting, Little Rock, Arkansas

ONE of the most successful evangelistic meetings in the history of our brotherhood was held in Little Rock, Arkansas, during the latter part of the year by Charles Reign Scoville. There were over 1300 additions to the church, including 820 by confession. Fifty-one consecrated members volunteered for religious life work.

The Disciples of Christ have four churches in Little Rock with a total membership, prior to the Scoville campaign, of 2,250. The brethren have adopted as their goal and slogan, six churches properly housed and 6,000 active Disciples by 1932. The first milestone in this program was the Scoville soul-winning campaign. Harry G. Knowles, pastor of the First Church at Little Rock, says: "In the words of John, we might truthfully say, 'Many other things . . . that are not written' have been accomplished through this meeting."

Subscriptions

World Call

Every subscriber has at least ten friends, not now taking WORLD CALL, who would subscribe if properly approached. Think of what they are missing every month and speak to them at once. Don't wait for the literature secretary or the circulation manager, but do it yourself and do it now! If any will not or cannot subscribe, what better investment can you make than to pay the $1.50 yourself until they learn the magazine's value? Adding 50,000 new subscribers will insure reaching and holding all the other Golden Jubilee goals.

The King's Builders

Are your boys and girls reading this magazine, published especially for them? Are your Junior teachers and superintendents supplied with it? Do you know that by putting it into their hands, you are giving them the freshest and most interesting pictures and stories gleaned from the actual experiences of our missionaries in every field? If they are not reading "The King's Builders," why not send in a subscription for them. One copy will prove that they cannot do without it. Subscribe now! Fifty cents per year.

Bible Study For March

Theme—Fidelity to the Kingdom.—Luke 19:13-27.

One of Jesus' favorite uses of the parable was that of illustrating the nature, spirit and outreach of the Kingdom of God. In the parable of the pounds, Jesus sets forth some principles which were to characterize the advent of the kingdom. Many of those who heard him speak were quite confident that his next visit to Jerusalem would be made the occasion for placing himself at the head of an insurrectionary movement in which his great powers would be used to crush the authority of Rome and inaugurate a national Jewish State. Such a notion was foreign to Jesus. The people must be disillusioned. They must be made to see the coming of the kingdom in its true light. No campaign of direct action was to be promoted. The kingdom was not to come by observation. No such thing as race would be a badge of admission. The Kingdom of God was to be first a matter of inward state; a spirit which should leaven the personal and social life of men everywhere; an opportunity for spiritual self-expression. It was to be a great privilege. As such it would carry a corresponding obligation which would test the real worth of each citizen. To fight against the kingdom was to be suicidal. All of these matters Jesus forcibly set forth in the parable of the pounds.

The Double Standard of Religion

Under the figure of the stewardship of one pound to each of the ten servants, Jesus made it clear that fidelity would be required of all who would share the kingdom privileges. The parable knows nothing of degrees of faithfulness. The double standard in religion is here flatly repudiated.

We all know something of the blight which has resulted because a double standard of morality has been tolerated. Society no longer brooks such sophistries. To allow a "Thou mayest" to one sex or group and insist upon a "Thou mayest not" to another is at once senseless and inconsistent. The praising of that which is done by men while condemning the same thing when done by women is based on artificial distinctions of morals. This same thing should be recognized in religion. The spirit of equality which is so fundamental in the religion of Jesus forbids the recognition of degrees of loyalties. For the membership of the church to reason that the spirit of self-sacrificing devotion which should characterize the lives of preachers, missionaries, and religious workers in general, does not apply to the rank and file of church members is the rankest form of spiritual heresy. It will be well to constantly remind ourselves that the type of a Christian's task does not require a particular brand of faithfulness. As much fidelity is required by the occupant of the pew as by the person back of the pulpit, in the missionary society as on the mission field, in providing for the needs of the dependent as in the administration of any hospital, orphanage or college. The private is not responsible because he cannot do the work of the general, but he is held as responsible in his humble task as his superior officer is for his greater responsibility. Anything less would be regarded as traitorous. The thought of Jesus about fidelity to the kingdom in the parable of the pounds is on the same plane.

The Issue of Fidelity

The servants receiving the pound were duly honored. The pound each received was a mark of faith and confidence on the part of their Master. It was a great honor conferred upon them, but stewardship always implies a reckoning day. Opportunity, obligation and realization mark the stage of progress in the Kingdom of God. The Bible is constantly citing cases of the generous distribution of opportunities. It is the one word which lies back of those lives which have scaled the heights as well as of those who have missed the trail. Each had his or her chance. Their lives became ideals or warnings in proportion as they realized upon or refused the chance. Many of us have either read or listened to discourses upon the "If's of History." We have been assured that the whole course of his-

Woman's Missionary Society Program

Jubilee Theme

Remembering the Past, We Build for the Future

MARCH

A New Day for Japan and the Philippines

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
- Hymn
- Bible Lesson
- Prayer

MISSIONARY TOPICS:
1. *The Expanding Work in Japan.*
2. *Progress in the Philippines*

SPECIAL FEATURE
CURRENT NEWS—WORLD CALL and *Missionary Review of the World*
WITH THE BOOKS
PRAYER
OFFERING AND BENEDICTION
My prayerful thought through the year:
What will I do for the Jubilee?

PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c.

Books: *Work of Disciples of Christ in Japan*, 15c; *Creative Forces in Japan*, 50c; *The Woman and the Leaven*, 50c.

Circle Program

Jubilee Theme

The Foundation is Laid—Let Us Build

MARCH

A Step Forward in Japan and the Philippines

HYMN: *Hail to the Brightness of Zion's Glad Morning.*
PRAYER
BUSINESS OF THE CIRCLE
DEVOTIONAL: *Journeys of Discovery—Into the Mountain of Vision.*
- Hymn: *Jesus Calls Us O'er the Tumult.*
- *The Blesseds.*
- Prayer.

SPECIAL MUSIC:
MAP TALKS:
1. *Advancing with Christ in Japan.*
2. *Winning the Head Hunter.*

AN OVERHEARD CONVERSATION
HYMN: *Prayer for Japan.*
CURRENT NEWS
WITH THE BOOKS
OFFERING AND BENEDICTION

PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c; *Journeys of Discovery*, 25c.

Books: *Work of Disciples of Christ in Japan*, 15c; *Creative Forces in Japan*, 50c; *The Woman and the Leaven*, 50c.

tory would have moved in other directions if certain things had or had not occurred. Is it too fanciful to speak of the If's of religion? What if the church in the earlier centuries had been more concerned about spiritual purpose than about political power? What if those who had a zeal for the kingdom had spent more time in the interests of human life than about logic? What if Christians generally had devoted more energy in browbeating the devil than in abusing each other? What if the church had anticipated the future rather than to revere the past? As revealing as a discussion on these matters might be, we are reminded that dilating upon the "What might have been" has no particular virtue. The bigger question is "What can and should be?" What if in this day of challenge and uncertainly every Christian and church should take the "pounds" of time, influence, wealth, talent, and personality and faithfully invest them in kingdom securities? The answer will be found in the dispelling of ignorance and the alleviation of suffering. It will be found in a general recognition of the supremacy of the spiritual element in human life and a universal response to the leadership of Christ.

The Tragedy of the Unprepared

There must have been a tone of sadness in the voice of Jesus when he spoke of the fatal inactivity of the servant who neglected to invest the pound and of the open hostility of the rebellious citizens.

His condemnation may at first seem harsh and ungenerous, but when the underlying truth is discovered, the situation is seen to be quite natural and expected. Presumption is always folly, whether it be in the realm of the natural world or the spiritual. Pious sentiment avails for little in the presence of the violation of nature's laws. Fire burns and poison paralyzes. These elements are no respecter of persons. The one who trifles with these elements soon becomes aware that God is not in the business of altering natural laws to satisfy the whims of a presumptuous devotee. The same thing is true of spiritual presumption. We cannot play loose and fast with the Kingdom of God. It is Christ or chaos, evangelize or fossilize, Christianize or be paganized. The exigencies of every-day life are constantly bringing us into judgment. It is either live or die, go on or go under. Simply calling ourselves Christian and being conceited in our religious knowledge will be of no avail unless we have been good stewards of the treasures of Divine love and grace, and that we have used these spiritual treasures in the exchange of world life for the promotion of the Kingdom of God.

S. B. BRADEN.

Lawrence, Kansas.

Golden Jubilee Aims

500 New Societies
50,000 New Members
$1,000,000 Jubilee Gift
50,000 New "World Call" subscriptions
5,000 New "King's Builders" subscriptions
50 New Buildings

A fifty-dollar bond shall be the unit of our gifts.

Echoes From Everywhere

Evangelists Supply Libraries

The eight $50 evangelistic libraries for as many foreign mission fields provided by seven of our evangelists, have reached the mission fields and letters from the missionaries indicate that they are tremendously pleased with the gift and appreciate the thoughtfulness of the evangelists.

Opportunity to Serve

Our school work is getting on splendidly this year. Since Mr. Potee came into the school work we have been able to do so much more in the schools and we are starting new and varied activities both for the teachers and the pupils. These we feel are very much worth while. Our attendance is very good, about 550 boys and 90 girls this year. Does that not give a great opportunity for exerting Christian influence?

Everyone thinks WORLD CALL is a wonderful magazine and that it is growing in interest all the time. We all wish it still greater success in the future.

F. E. HARNAR.

Harda, C. P. India.

"Ye Ministered Unto Me"

The month has been a busy one at the hospital. There have been fourteen patients in the women's ward.

Early in the month our evangelist came one morning to report that a woman had been put out of town and was lying by the side of the irrigation ditch in a dying condition. She had been driven out of her home by the landlord after giving birth to a baby which had died. She was suffering from dropsy and the people thought she had the same disease that has been epidemic here for sometime. As the mortality has been very high they were afraid of her and so put her out to die. The boys had pelted her with stones until she was black and blue. She was brought to the hospital in a very bad way but is much better and is getting some new clothes made for a Tibetan play to be given here soon.

Asu, the woman who has cared for the women patients in the hospital for three years, died this month, also the wife of our cook. Several women in the town have died leaving small babies and I am furnishing modified milk for them.

About a month ago the official here executed two Chinese soldiers and beat the Tibetan wife of one of them four thousand blows across the back. She came to the hospital four days later and lived about two weeks. NINA P. HARDY.

Batang, West China.

In the Heart Of a Great City

During the month seven have been baptized, two women and three men. We have been trying to arouse in the Christians a greater zeal for personal work, more faithful attendance at the church services and a greater share in the financial support of the church. Regular calls are made by the Bible women, pastors and missionaries in the homes of all church members. Our purpose is to emphasize Bible reading, so in each home we inquire if there is a Bible and how many read it every day. It is rather discouraging for among the women the majority are not able to read and all teaching they receive must be given verbally.

Last year fifteen baptisms resulted from work with the soldiers. One hundred soldiers attended the Bible classes taught by the Chinese pastors.

Mrs. Gish has been very successful with her children's Sunday schools. Five different schools meet ever Sunday afternoon, with an average attendance of 300, with thirty-five teachers.

There are sixty enrolled in the girls' school. Of the twenty-one attending the women's Bible school, most of whom are young and unmarried, eleven spend one afternoon a week in neighborhood homes doing evangelistic work.

The Boys' Middle School started out encouragingly in a splendid new location with seventy enrolled, but when the final cut in the budget came, which necessitated cutting out some work altogether, the mission for various reasons decided to close the school. Mr. Holroyd has done a splendid piece of work and it is to be regretted that after his high standard for the school had been attained, it was deemed wise to close. A girl's primary school was also closed, but the church members raised the necessary funds and are keeping it open independently. Services for men were being held every day in a street chapel which the mission rented, but with insufficient funds that had to be closed also.

Despite the cuts which South Gate has borne we are not discouraged. We still have great visions for the future of our work in the heart of this great city.

MRS. E. A. MCCALLUM.

South Gate, Nanking, China.

Hidden Answers

1. What dominated the life of the early church?
2. What was the attendance at the Student Volunteer Convention?
3. What large program is the promotion department inaugurating?
4. What is the primary duty of the church in America?
5. Who said, "I'll tell the Father?"
6. What good fortune has come to Texas Christian University?
7. How do receipts from the field affect the "overhead"?
8. How was one family kept together?
9. "Dr. Longdon's cork leg"—connection?
10. Who said, "Nevair again?"
11. "They are so dignified, just like temples." What?
12. Who met a tragic death three years ago in February?

Giving in The Native Church

Under the leadership of Man Singh, head master, the Christian school in Pendra Road, India, is doing its best work in years. The church has been paying all the running expenses with the exception of the teachers' salaries. Recently it has undertaken the salary of one teacher. It supports the community nurse and gives one hundred rupees toward the supplies of medicine for the Christian community.

Vacation Bible School in Mexico

At San Luis Potosi they have been holding a Bible Institute with about thirty in attendance. The Mexican pastor conducted the class one morning, Mr. Huegel the next, and so they alternated through the series of studies. They hope another year to go much deeper into this, which they call a Vacation Bible School.

Revival Service Planned

In a recent letter, Tolbert F. Reavis, who has charge of the evangelistic work in Buenos Aires, reported that in one of our congregations there were five baptisms one Sunday. Señor Maradei is pastor of this group. Our missionaries are planning a revival service in all our congregations in Buenos Aires, beginning with the new year.

Leave Home Before Callers Come

We are enjoying the beginning of our work here in this picturesque little city of Northern Japan, although we feel the loss of Mr. and Mrs. Young, who have gone to Tokyo, as do all the members and friends of the church here. At the first woman's meeting following their departure Miss Garst gave a very earnest talk telling how handicapped we new workers feel and urged upon the women the necessity of their taking a great share of the responsibility. They seemed to agree with her and it made us all happy to see the practical and enthusiastic way in which they entered into the rather informal business meeting which followed. They divided the town into two parts, electing two members from each district to serve jointly as an executive committee. One interesting decision of the women was to meet at one o'clock instead of two, saying, "If we begin that early we will leave home before callers have a chance to come." Another good step was to meet at the homes of members rather than always at the home of the missionary. We feel that the work will go forward with God's blessing in spite of the inexperience of the missionaries, and that this band of earnest women will make itself felt in the town.

GRACE P. HENDRICKS.

Fukushima, Japan.

Mother of Missionary Ill

Mrs. F. J. Huegel, of San Luis Potosi, was called home to her people in Hannibal, Missouri, by the illness of her mother. The young daughter, Mildred, is with her. We hear that the mother is improving. For this we rejoice.

From a Missionary

The WORLD CALL has come today and as usual I spent about an hour in looking through it. I say, as usual, for unless there is urgent work on hand I lose no time in opening and looking through its pages. It seems to be one of the bright spots in the month. The October number has so many delightful pictures of convention visitors, all so realistic that they made me homesick for one of our big annual conventions!

EDITH ELSAM.

Maudaha, India.

Mrs. E. E. Francis with an Indian Papoose

Indians Observe Thanksgiving Day

Thanksgiving Day was appropriately observed at the Yakima Indian Christian Mission at White Swan, Washington. The weather was perfect. Through the generosity of friends a bounteous dinner was prepared. Parents of the Indian children were invited. Including the twenty-six children at the Mission, there were sixty-five Indians present and eleven white folk, making seventy-six in all. The dinning room was completely filled. The children sang and after dinner talks were made. The Indians were shown about the place and ties of friendship were cemented between them and their white neighbors. Among those present were A. M. Gray, day school inspector of the Government Indian Service, and Miss Bertha F. Lemley, industrial teacher, Government Indian Service. Both expressed high satisfaction with the work being done. The staff includes E. E. Francis, superintendent, Mrs. E. E. Francis, boys' matron, Miss Nellie Harris, girls' matron, H. G. Kenney, farmer, Miss Sarah Seelatsee, Indian helper and Mrs. Lucei, Indian helper. Miss Seelatsee is the daughter of Chief Seelatsee of the Wascos. Both Indian helpers are proving very efficient and are taking a great interest in the work. Their service also binds the Mission closer to the Indians. With improvements now being made and some additional buildings hoped for from the Golden Jubilee, and with the efficient staff at work, the future looks bright for this long neglected work.

These All Died in the Faith

Mrs. J. W. Gipe, Owensboro, Kentucky, December 13, 1923. Faithful member of woman's missionary society.

Mrs. R. A. Kilbourne, Harrisville, New York, Thanksgiving morning, 1923. Secretary of woman's missionary society. Age 61.

Mrs. William Clark, Poestenkill, New York. Life member of woman's missionary society.

Mrs. Leonard Hull, Poestenkill, New York. Active in every good work.

Mrs. Mary Wilson, Dunkirk, Ohio, August 26, 1923. Faithful member of church and missionary society.

Mrs. Mabel Starnes, Kansas City, Kansas, November 15, 1923, Member of Grandview missionary society.

Mrs. Emily Fleming, Crawfordsville, Indiana, November 11, 1923. Faithful member of the missionary society at Young's Chapel. Age 81.

Mrs. M. J. Aldridge, Anthony, Kansas, November 1, 1923. Constant reader of WORLD CALL.

Benjamin A. Lineback, Washington, D. C., October 23, 1923. Devoted member of Vermont Avenue Church and of the quartet which sang so acceptably at the Winona conventions.

Visitors at Batang

The workers at Batang were greatly cheered recently by a visit of two weeks from Dr. H. Gordon Thompson of the Church Missionary Society Hospital in Yunnanfu and General Pereira who were surveying the road and gathering other geographic data. The next event to which they are looking forward is the arrival of the Ogdens with the new missionaries who are on their way to share in the work on the Tibetan border.

Church Chautauqua in Cincinnati

The churches of Cincinnati, under the leadership of W. D. Ward, did a unique thing recently in putting on a church Chautauqua. A program was worked out consisting of addresses on social, missionary and educational themes which were presented by leaders in these fields at home and abroad. A musical feature was also presented at each church. Each speaker and each entertainment appeared at two churches each night, the series lasting a week. The attendance was good and the people enthusiastic in their expressions of praise of the good things presented.

Fiftieth Wedding Anniversary

Miss Emma Jane Ennis, after her furlough with her people in Canada, sailed for India on the 24th of November. Before she left, the fiftieth wedding anniversary of her father and mother was celebrated. All were glad that this anniversary came when she could be with her parents.

(*Continued on page* 53.)

SPOKANE UNIVERSITY

Golden Jubilee Notes

AMARILLO, Texas, reports that about $900 of the $1,500 aim for the Golden Jubilee has been paid and it is expected to reach the aim by June 30.

A circle recently organized at Bethany, Nebraska, with twenty-five members, has taken the name, "The Golden Jubilee Circle."

Under the direction of Mrs. Albert R. Strang, the Euclid Avenue Church, Cleveland, Ohio, presented "A Pageant of World Missions" in observance of Woman's Day and the Golden Jubilee.

Reports have been received from three missionary societies in Georgia that took advantage of the interest and enthusiasm created in the Woman's Day service by following it up the same day with pledges to cover their suggested goals for the Jubilee. These societies were Griffin, Athens and Macon and the amounts raised totaled $3,500.

The following is a copy of a card I found among my Christmas greetings. So deeply touched was my heart that I pass it on hoping that some daughter who reads the lines may thus fill her mother's heart with overflowing joy and thankfulness:

Dear Mother:

Santa Claus wants to tell you that your Christmas is on the way but will be delayed for some time. The United Christian Missionary Society will not send a Jubilee Bond until complete payment is made. The one I'm taking out in your name has not all been paid for but just the same I'm giving it to you for Christmas and I know you'll be willing to wait. Daughter.

MRS. JOHN J. ZIGLER.
New Orleans, Louisiana.

The missionary societies of the Mishawaka, Indiana, church have increased in membership from seventy-one to one hundred and forthy-three since last April. Woman's Day was observed recently, both services being given to the cause, at which time Miss Martha Bateman, of Africa, spoke and the Golden Jubilee playlet was given. At the close the members of the society were called out from the audience and surrounded the audience of about four hundred. Fourteen new links were added to the chain when as many stepped out to join the ranks of the missionary society.

The Mary Kingsbury Circle of the First Christian Church, Oklahoma City, stands unique among missionary circles in the Christian Churches. This circle has the distinction of catching something of the life and influence of Miss Mary Kingsbury, the living link missionary of the First Church in India. Miss Kingsbury has done faithful, continuous and effective work as a missionary in India for forty-one years.

Mrs. C. H. Everest has built in this circle a monument for the First Church and world-wide missions. The circle is thoroughly organized and at each meeting every division reports its work with the number of chapters read in the Bible and the number of missionary books read. The last meeting was held with Dr. and Mrs. D. W. Ohern, at which time Dr. Ohern gave a lecture with lantern slides on "Shelton and the Roof of the World." Two of the young ladies have bought Golden Jubilee bonds and the circle has now within sight a sufficient number of pledges to authorize the purchase of six more bonds.

The Mary Kingsbury Circle hopes to lead every circle of the Christian Churches in America and to be well represented at the Golden Jubilee convention in Cleveland next October.

NELLIE CHADD.
Oklahoma City, Oklahoma.

The Jubilee work as planned by the Indian committee has been organized and is working well. Last September delegates from the churches met in Jubbulpore with the committee appointed by the convention, to consider plans and aims for the campaign. We are anxious that India shall do her part nobly and heartily and believe that she will. A Jubilee superintendent was appointed for each station. The women were divided into four units of twenty to twenty-five each and the men into four units of eighteen to twenty-four each. A chairman and three helpers were appointed for each unit and definite aims adopted as follows:

1. To double the membership. Each one win one.
2. Every Christian a proportionate giver and a tithing band in every church.
3. Every Christian an intercessor and a family altar in every home.
4. Every Christian giving a portion of his time in voluntary service.
5. Every Christian a pledged abstainer.
6. Every one a reader of the *Sahayak Patricka* (mission paper)

We are having a monthly *Jubilee Bulletin* printed in Hindi and sent to every Christian family and in every way trying to get before the people information regarding the needs of the world and especially Africa, which is the country assigned us. We observed Woman's Day the first Sunday in December and will have Children's Day the first Sunday in June when the children of the boarding schools will be at home with their parents. A special Jubilee gift has been asked from each church, half to go to the mission of the India church at Kota and the other half to the United Christian Missionary Society.

ADA M. GORDON.
Naina Tal, India.

The missionary societies of Lexington and Fayette County, Kentucky, eight in number, invited the missionary societies from several nearby towns to a Jubilee Camp Fire meeting in Woodland Park last fall. Between fifteen hundred and two thousand people were present. A bountiful lunch and fine program were provided while a spirit of fellowship pervaded the whole assembly. Mr. and Mrs. J. C. Ogden, with Ruth and Harold, were guests of honor, just before leaving for their long journey to Tibet. Miss Newell Trimble of Winchester was presented as one who had dedicated her life and would soon sail for Africa. Two years ago Mrs. Frances Waller Gamboe went to India from this same church.

I have spent a good deal of time in getting the woman's unit of the Jubbulpore church organized in its Jubilee activities. The women are responding nicely. The increased opportunity for contact especially with those chosen as leaders will be the principal personal benefit to me. At the regular weekly woman's meeting we take time for our Jubilee work and have had one or two interesting "interchanges of ideas," one on "What Can We Do to Help the Growth of the Kingdom?"

HELEN A. MCGAVRAN.
Jubbulpore, India.

Are you going to help put the gold into the Golden Jubilee? This can be done by a gift of fifty dollars, the price of a gold bond. This money will help to build homes for the missionaries, for children and aged, churches, schools and hospitals.

This bond is not interest bearing, in so much cash, but the investment bears interest in the smiles from the little children, words of appreciation from our aged guests, and the new courage and assurance it brings to workers around the world who are giving their lives to help us carry out the great commission.

Say it with a bond.

Subscription Directions

A year's subscription given in any month runs for twelve months and expires with the twelfth number received; thus, a subscription starting in December, expires with the next November number.

Renewal orders should always specify whether the subscription is to start with the expiration of the former subscription or with the current number.

New subscriptions begin with the issue requested, or with the issue nearest the date of receipt of order.

The year of expiration is not placed on address labels because of the extra cost of making new plates each year. The complete record is kept on cards at the office. The expiration notices which are mailed in the magazines go according to the month and thus reach not only those whose subscriptions are due but also those who have paid a year in advance. In such cases they should be disregarded.

Persons contemplating change of address should forward notice at earliest possible date, giving both old and new address.

Literature secretaries should keep a copy of the lists of subscribers sent in and the dates of subscription expiration.

WORLD CALL secretaries sending in renewals should be sure that the name of the subscriber is given exactly as it was in the original subscription or else give explanation of the change. We have no way of knowing that "Mary Smith" and "Mrs. John Smith" represent the same person.

When signing an order be sure that you give your name and address in full.

Please write names and addresses plainly. Many errors occur because of poorly written orders.

"If, drunk with sight of power, we loose
Wild tongues which have not Thee in awe,
. . . . . .
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!"

The Board of Education and the Work of Our Colleges

DR. ROYAL J. DYE delivered an impressive and much appreciated address before the students of William Woods College, Fulton, Missouri, on Sunday afternoon December 9th. The Y. W. C. A. of that institution is an active organization and numbers in its fellowship several student volunteers.

Christian College, Columbia, Missouri, broadcasted two radio programs from station W.O.S. Jefferson City, upon a Friday evening of the fall term. Telegrams were received from alumnae girls listening in as far east as New York City and as far west as California.

The Bible College of Drake University, Dr. Jesse M. Caldwell, dean, reports an increase in attendance of 33 per cent over that of last year. This institution cherishes the vision of a larger work and is looking confidently to the churches and individuals to so increase their support as to make possible the enlargement and strengthening of its program of work.

J. W. Atherton, executive secretary of Butler College, Indianapolis, Indiana, was recently appointed by Mayor Lewis Shank of this city as a member of the city plan commission. This appointment is both a recognition of the personal fitness of Mr. Atherton for the position and the large place which Butler College is to have in its new location in the life of Indianapolis. Butler has recently been the recipient of two $25,000 gifts and one of $35,000.

The college serving the churches! This is the ideal of the Board of Education and of every cooperating college. In a series of educational rallies recently held in Northern Kansas, in relation to Cotner College, the following were typical topics of consideration: "The Ideals of Cotner: The Sort of School Which the Churches Want;" "More and Better Ministerial Students;" "Possibilities for Student Preaching in Northern Kansas;" "Cotner in the Budget of the Church;" "How the Money is Spent at Cotner;" "Questions of Any Kind."

Lynchburg College, Lynchburg, Virginia, is happy in the possession of a splendidly equipped new gymnasium. It is one of the most up-to-date buildings of its kind in the entire South and is a great addition to the campus. The building is the gift to the college by the citizens of Lynchburg. The endowment campaign of this institution is progressing in an encouraging manner. Each district which has been worked has gone over the top with its apportionment.

Bert Wilson will be formally inaugurated as president of Eureka College on Founder's Day, Wednesday, February 6, 1924. Plans are being laid to make this one of the most notable Founder's Days in the history of the institution. The heads of many colleges and universities are expected to participate in the observance. The program will include distinguished speakers of our own brotherhood and outside educational circles.

A unique program was rendered in a meeting of the Y. W. C. A., of Cotner College recently. The program consisted of a dramatization of the choices every college girl must make. Bertha Fishback, the college girl, was seated by her open fire in which she saw visions of service, world fellowship, society, good sportsmanship, love, indifference and many others, each bringing its particular urge upon her life. All of these worth while spirits were accepted and embodied in Y. W. C. A., which was represented by Grace Colbert. A prayer song and taps closed one of the most beautiful of the year's programs. Miss Vera Clelland, the chairman of the membership committee, presided at the meeting.

Very substantial improvements have been made in the building of Hamilton College, Lexington, Kentucky. These improvements were made at a cost of $30,000. They include the following:

The woodwork of the entire interior of Hamilton College done in old ivory and mahogany and many of the rooms repapered.

Entire new furnishings for the drawing room including a baby grand piano.

A 59x16 foot sun porch, erected at the south side of the building, built completely inclosed in glass. This will be used as a living and recreational room for the students.

The dining room redecorated and refurnished with round dining tables and new dining chairs.

The kitchen placed on a dietetical basis.

The college chapel redecorated and refurnished.

The color scheme utilized in the other rooms of the building carried out in the students' bed rooms, which have additional furniture consisting of two chairs, a rocker and book shelves.

The hospital rooms detached from the rest of the building by partitions with a separate entrance, to permit efficient handling of patients in case of a contagious outbreak. In addition to the health officer's room, which is now in that part of the building, a nurse's room and private bath added.

Greatest International Convention of Student Volunteers

As these lines are written, the Ninth International Convention of the Student Volunteer Movement meeting in this city is at its height. Dr. John R. Mott said that he had attended all of the conventions of the movement and that this was the greatest. It is great in attendance, great in its vision, in its candid facing up to living issues and in its spirit of consecration and devotion to the will of God. The great world leaders of the interdenominational student movement are in attendance and have brought vital messages.

The Greatest Gift of all Our History

It was the unexpected and unlooked for that happened. Texas Christian University, Fort Worth, Texas, has become the beneficiary of a trust fund the present value of which is estimated to be $4,000,000. In addition $150,000, was made immediately available for the erection of a library building. This represents the greatest gift that has ever come to any institution of the Disciples of Christ in the one hundred and fifteen years of our history. To the writer, it is chiefly remarkable in its magnitude—it represents an entire estate; in the fact that the donor was a member of another communion; and in the method of its administration—the donor begins to administer upon it at once and throughout her lifetime. It is, therefore, strongly safeguarded and leaves no reasonable doubt as to the intent of the donor. The gift carries an important message to the friends of Christian education. It is an expression of civic pride. Mrs. Burnett has a pride in the university as a Fort Worth institution. The unsectarian basis upon which the university was founded appealed to her. All our great colleges were founded upon a broad Christian basis. It is certainly to be hoped that the Disciples of the state of Texas will not yield to the temptation to withhold their generous financial support of the institution in the future, on the ground that the institution has ample resources. With its comprehensive program of work and its large educational responsibility the generous support of Texas Disciples must be continued.

The Hiram College Seventy-fifth Anniversary Fund now totals $681,000. All pledges have been taken on a three-year basis and more than $170,000 has already been collected. It is planned to obtain in pledges the total objective of $1,250,000. by Founder's Day, 1925.

G. I. HOOVER.

Indianapolis, Indiana.

The Passing of S. M. Connor

Eighty years of age and sixty years a minister of the gospel, S. M. Conner died November 30, 1923, in Portland, Oregon, where he has lived for nearly ten years. His portrait has appeared twice in WORLD CALL—once as a member of a notable family of preachers, and before that in connection with his declaration regarding the honor and dignity of accepting a pension from the brotherhood to whose service his life had been completely devoted.

As we go to press, word is received of the burning of the dormitory at Culver-Stockton College, Canton, Missouri, on the night of January 8. Complete details of the disaster are not yet available but reports are to the effect that the building is practically destroyed. The dormitory, which was one of the finest buildings on the campus, was the gift of Mrs. L. L. Culver and Robert Stockton and besides providing dormitory space, housed the gymnasium and swimming pool.

Headquarters Notes

MRS. JOSEPHINE M. STEARNS delivered the Woman's Day address at Pittsburg, Kansas, January 6. She also spoke at Columbus, Kansas.

Hazel Lewis attended a meeting of the International Lesson Committee in Atlantic City, in December, making a report on the work she has been doing looking toward the issuance of a week-day course of lessons.

Schools of Methods at Hollywood, Fresno and Chico, California, held in December, were attended by Charles Darsie of the adult division of the department of religious education.

Lucy King DeMoss, of Cincinnati, visited headquarters in January for a conference with the religious education department regarding preparation for special day programs for 1924.

One of the biggest things in the program of religious education for 1924 is a conference of teachers of religious education in Christian colleges, to be held in St. Louis, February 22-23.

John E. Pounds and George W. Muckley visited a number of the churches in Florida during January, setting forth the aims and achievements of the society and giving interesting information regarding wills and annuities.

John H. Booth and the promotion department have undertaken an Every-Church Visitation for March, enlisting a thousand ministers to visit six thousand churches. Full details are given elsewhere.

Miss Zona Smith, home on furlough from Argentine, South America, brought greetings to the headquarters family recently from the workers in that country.

J. H. Mohorter is booked for a campaign in California during February in the interest of the new benevolent home in Pasadena.

The group of field workers under the promotional department has visited nearly 1,500 churches since the Colorado Springs convention.

Mrs. Mary Bates of Memphis, Tennessee, has been constituted a life member of the United Christian Missionary Society in recognition of her recent gift of $1,500 to the Livingston school.

W. F. Turner of the home missions department has been on a long stretch of field work on the Pacific Coast, including two weeks in Arizona, a week in Southern California, two weeks in South Idaho and a week at the Indiana Mission. Mr. Turner will work out of the St. Louis office for the next two or three months.

Echoes From Everywhere

(*Continued from page* 50.)

Regarding the Christian Evangelistic Institutes

E. C. Mobley, of Oklahoma City, writes to Jesse M. Bader: "We are all happy over the success of our Christmas institute. I hope that the other institutes were as successful as ours. We had large audiences from the first to the very last. We commenced with a very large audience Wednesday night and we closed with something like one thousand two hundred present Friday night. We had the finest series of prepared addresses that I have heard in any of our gatherings. We can never tell you what this institute has meant to the First Church and to the state of Oklahoma. We are for you and your program and expect you to do everything possible to bring the 1925 convention to Oklahoma City."

H. H. Peters says: "Bader, I'm in favor of eight simultaneous evangelistic holiday institutes next year, and one in Bloomington."

David H. Shields, city missionary pastor of Minneapolis, says of the Des Moines evangelistic conference: "I have been attending conventions and conferences, held by our people for 25 years and this has brought to me the greatest blessing and inspiration of my life."

Milo J. Smith, Indianapolis, says: "The Louisville conference was one of the best gatherings of our people I have ever seen. The addresses were of the highest order and the fellowship was glorious."

Finding "Preacher Material"

Work with my class of teen age boys in the Bible school has been increasingly satisfactory. We have been studying the Ten Commandments in their order. As four of the boys are Christians, I have been giving them some training in study and exposition of Scripture. Every Wednesday afternoon I meet with one of them and go over the lesson for the coming Lord's Day, making out a brief outline and also giving a few suggestions about how to deliver the message. The results have been excellent. I know that from week to week lasting impression is made upon at least one member of the class, that is the member who teaches the lesson. It enables us to find "preacher material" also, besides being quite a help to my own better use of the spoken language, as I found when one of the boys forgot at least half of his talk and I had to finish the class period myself.

J. Russell Morse.

Batang, West China.

Postponed but not Abandoned

Our mission station at Bolenge, Africa, has been in great need of a tractor with which to break up and till the 100 acres of land in connection with the station. It is necessary to carry on all of the cultivation done through natives with hoes and it is not possible to provide in this way a sufficient food supply for all the people living at Bolenge. Recently our ministers at Peoria, Illinois, led by F. Lewis Starbuck, have been greatly interested in the possibility of providing a Holt caterpillar tractor for Bolenge. This is a good enterprise and the United Christian Missionary Society had given its approval of the plan. The Peoria ministers hoped to raise the money among their fellow ministers in the state of Illinois, but the time does not seem opportune just now, because of the Golden Jubilee and other efforts in the state. For the present the matter has been postponed with the hope that the enterprise may be successfully undertaken at a later date.

Givens Memorial, Porto Rico

We have spoken before of the Givens Memorial, in Bayamon, Porto Rico. It is the property presented to the society by Mr. and Mrs. J. D. Montgomery in memory of Mrs. Montgomery's parents. This home has been put into good order and is serving as a dwelling place for one of our Porto Rican ministers. It is now one of the best homes we have for our ministers.

Cause for Rejoicing

Much has happened to bring us joy this year. One of our orphanage girls graduated from a missionary normal school in June and is now teaching in our primary school. Another was married on Thanksgiving Day to one of our young ministers. The church and school have prospered. There are now about 280 pupils enrolled in the day school. Two splendid new recruits, Miss May Wilson and Miss Ruth Leslie, have come to us from the homeland and we have been rejoiced by the safe return from furlough of Mr. and Mrs. Cornelius and Mr. and Mrs. Edwards and their families. Our adopted country is again in revolution. We do not know what the outcome will be. Personally we have suffered no inconvenience, except for a temporary stoppage of trains and the consequent delay of mails, and of course from the general uncertainty of the situation.

Elma C. Irelan.
Pearl Gibbons.

Aguascalientes, Mexico.

"One step I see before me,
'Tis all I need to see.
The light of heaven more brightly shines
When earth's illusions flee.
And sweetly through the silence comes
His loving, 'Follow me.'"

Circulating Library in India

Mrs. J. G. McGavran has charge of the Girls' Primary School in Barela, our outstation near Jubbulpore. She writes:

"Like all other schools in India the Barela school for Hindu girls labors with the problem of getting the girls to attend after they are nine or ten years old. We teach through the fourth grade only and each year one or two girls 'graduate' and leave school. In visiting the homes with my Bible woman I found a big girl who had graduated a year before. I asked her to read from a book I was carrying and to my surprise she read very stumblingly. I said, 'You are not forgetting how to read, are you?' She replied, 'Why, *Memsahib*, I haven't any books. I haven't read a word since I left school.' This condition surely needed to be altered. The Bible woman looked up all the girls who had graduated from the school during the last four or five years and I have had copies of the four Gospels bound and am planning to give one to each of the girls. We have also bought a dozen books as nearly suitable as could be found and established a circulating library which is in charge of the Bible woman. By means of these books she has come in contact with a number of women who have had some education, in addition to those who have finished in our school."

Never Grown Old in Spirit

Mrs. Ira Chase of Muncie, Indiana, has recently celebrated her ninetieth birthday. She is the widow of former Governor Chase, of Indiana, who was a Christian preacher. Although Mrs. Chase has been totally blind for many years she has not ceased to work with her hands. She has recently been knitting two washcloths for each of our three hundred and fifty-three foreign missionaries and has now completed her task and sent the cloths on to these good people at the front. Mrs. Chase has never grown old in spirit and has been able to see many things which were not apparent to people who had perfect physical vision.

The Right Way to Care for a Baby

The orphanage children started to school the first of the month. My work of looking after them is easier now that they are occupied all day. We have three babies still too young for school, all a little past a year old. I see to their feedings just as I do for my own baby and the orphanage mother bathes and cares for them just as if they were American babies. Two of these babies have not yet recovered from the poor care which they received before coming to us. The other baby has been with us since she was a few days old, when her mother died. Mrs. Hardy looked after her at the hospital for a year. She is a model baby in every way, fat and cunning and well behaved. By caring for her the older children have learned the right way to care for a baby.

We took in five new children this month. They were from two different families. In each case both parents had died and there was no one to look after the children. Part of them are in the hospital but will come to the orphanage as soon as they are able. One of these, a boy four years old, has been quite sick but is getting well. I asked him if he would like to go back home. He said, "Oh, no! It isn't nice there at all. I want to live here all the time and go to school."

I go to the orphanage several times a day and keep things in as good running order as possible. I often wish we had India climate here so that we would not have to bother with warm clothing and fires in the winter time, but suppose it is better to have the cooling breezes than to be free from the bother.

ESTHER MACLEOD.

Batang, West China.

She Has Been Allowed

A colored woman named Mary Reece came to the home of Mrs. H. C. Montgomery, Meridian, Mississippi, on an errand. Mrs. Montgomery noticed some reading matter in her hand and asked her what she was reading. Her reply revealed the fact that she had gotten hold of some Seventh Day Adventist teaching on missions, particularly foreign missions. Her reply also revealed the fact that she was greatly interested in missions, and was surpised to know that anything so wonderful was being done for the uplift of humanity.

Mrs. Montgomery said to her, "Have you ever seen any of our literature on missions?" She said "No." Mrs. Montgomery then gave her a copy of WORLD CALL and told her to take it home and read it. The next morning she returned and with a radient face said, "Mrs. Montgomery, that is the most wonderful book I ever seen. Why me and my ole man sat up near all night to read it." Mrs. Montgomery asked her if she didn't want to subscribe for the paper so she could have it come to her home every month. She replied, "I sure do if I am allowed." She has been allowed, as her subscription has been regularly forwarded. She was also told concerning the Negro work that is being carried on by the United Christian Missionary Society and especially about the Southern Christian Institute at Edwards. Her interest has been secured in the matter, and we are hoping that the interest of these two colored Baptists will contribute to the establishing of a church of the New Testament among our worthy colored friends.

WORLD CALL has been placed in the Tubercular Hospital, the Charity Hospital and in the city library, where a copy of *Shelton of Tibet* has also been given.

No Reason to Fear for Our Missionaries

F. J. Huegel, of our San Luis Potosi station in Mexico, assures us that all is well with our missionaries there, and that in spite of reports in the paper about revolution, he thinks we have no reason to fear for their safety. He says there are terrible rumors circulating among the people, but some of them prove to be false. The train service between San Luis Potosi and Aguascalientes was cut off for three days early in December, but was open again when he wrote.

Two Types of Schools of Missions

Twice in one year a school of missions was conducted in the Union Avenue Church, St. Louis, the first one in the spring of 1923, and the last one closing a six weeks' term in December, with a total enrollment of 1215, or an average of a little over 200 for each Sunday evening. The school was held at seven o'clock, and the attendance at the regular service materially increased, when the pastor spoke ten or fifteen minutes on some missionary message of the Bible, and pictures were shown setting forth different phases of the world task.

The school was outstanding in that it was representative in its enrollment, having a class for beginners and primary children, in which eleven of the number were present at every session; as well as classes in which were many officers of the church and other adults. Fine handwork was done by junior and intermediate groups. The results were so gratifying that the church has put into its budget $100 for a school in 1924.

Another type of a school of missions was that conducted last fall in Coshocton, Ohio, by the Federation of Missionary Societies, and was county-wide. It was participated in by ten religious bodies, sessions being held in the afternoon and evening. One hundred and seventy women were enrolled and many more attended the evening meetings which were addressed by Mrs. Hallie Linn Hill, known the country over as an authority along missionary lines. The foreign and home books were used. The school was a success not only inspirationally but financially, as the expenses were more than taken care of by the one dollar registration fee and the free will offering at the evening lectures.

Opportunity to Discuss Religion

There was an average attendance of 140 in Bible school for the month. There has been a great deal of sickness among the church members and among Batang folk in general. The priests were unusually active in trying to get rid of the evil disease, as they called it. This gave our evangelist many opportunities for discussing religious questions.

The attendance at the Chinese services was unusually large. Several who have not attended before have been coming regularly and taking a good deal of interest in the sermons.

RODERICK A. MACLEOD.

Batang, West China.

An Unusual Dedication

December 21, the remodeled auditorium of Jackson Boulevard Church, Kansas City, was dedicated with George L. Snively assisting. To meet the obligations $100,000 was needed and $121,101 was assembled. Ten thousand dollars of this surplus is to go for missions as a thank offering for the manifold blessings that have come to this church. During the year 1923 Mr. Snively has helped to raise a little over two million dollars and five hundred have been added to the membership of the churches during these services. Forty churches were dedicated, the largest amount raised being $276,704 at East Dallas, Texas, and two other churches going beyond the two hundred thousand dollar mark. This is a new record for church dedication in any religious body.

Teaching by Word of Mouth And Printed Page

I teach three hours each day in the Bible College, sociology, history and comparative religion. The majority of the students are special course men, preachers and pastors, who are here for six months' advanced work. They are among our leading men and are very keen.

The printing press takes considerable time. We print all kinds of material and do a great deal of work for the neighboring missions of the Central Province. Editorial work on the *Sahayak Patrika* takes about one day a week. This paper reaches about four or five thousand readers and has about 1,600 paid subscriptions.

J. G. McGavran.

Jubbulpore, India.

Responding in a First Class Way

Attendance and interest in my class of Tibetan boys in Bible school have increased during the month and the boys are responding in a first class way to the responsibilities which I place upon them. "Training for Christian leadership and citizenship" being the objective for the next few weeks I will have different class leaders take charge of the lesson study, after going over it previously with them.

J. Russell Morse.

Batang, West China.

Friendship of Ministry and Mercy

Mr. and Mrs. J. T. Killiam of Tower Hill, Illinois, have been long-time friends of the National Benevolent Association. They carried their friendship of ministry and mercy over into the United Christian Missionary Society. Some time ago they formed the habit of giving on the annuity plan and have given altogether $15,100. Mr. Killiam has recently died but his good wife still enjoys the income from this annuity while feeling that the principal itself will help those less fortunate than herself.

Drum Tower Church Prospering

For three years Mr. Holroyd has added the duties of foreign pastor of the Drum Tower Church to his other responsibilities. When the Chinese pastor became ill and could not carry on the work the emergency was met by one of the students in the seminary who assumed the task of conducting the Sunday services. The work has prospered and the attendance increased until it will soon be necessary to have a new building. At the hour of the church service on Sunday morning Miss Anna Clark, of Ginling College, with three of the Ginling students, holds a separate service for the children.

A day school of lower and primary grade for boys is conducted in connection with the church. There is also a "people's school" held every night, the attendance of children and adults being about forty. In addition to this there are games and a reading room under the oversight of Mr. Wu, the assistant pastor.

Grace Bauer.

University Hospital, Nanking, China.

More Doctors Needed

Mrs. Esther Gale Potee, at Harda, India, writes of the kindness of the English Friends' Mission at Itarsi, during the illness of their little daughter, Carol. Dr. Robson, of the Friends' Mission, came to Harda to minister to the sick baby, then, as the Doctor was compelled to go back to her own hospital work, Mrs. Potee and the little one accompanied her. The baby has improved wonderfully, and the parents are very grateful for the help given them.

We regret deeply our shortage of physicians on the India field. The missionaries, in their letters, often speak of this condition.

Fine Recruitment Point

For some years our China Mission has carried on at South Gate, Nanking, a very excellent middle school for boys. Last year about twenty students from the school were baptized and several of the teachers. The school has had difficulty in carrying on because it had to be conducted in rented quarters. However, the Mission was hoping for funds from home with which to build. The last reduction in the budget has made it necessary to entirely close this school and the Mission has voted to drop the work the first of February. This school was one of the feeders for Nanking University and a fine recruitment point for native leadership.

Miss Mary Kelly, on hearing of the action of the Mission, was so distressed by it that she has sent $300 and will send $700 more, if necessary, to keep the school going. She says, "Since coming home, I have made $1,000 selling Chinese beads and bags. This, I have been saying to the ladies who bought the things, was for equipping and starting our industrial school in the new building when we get it, but I am sure that every one of them would think with me that it would be wicked to allow this money to await the opening of another school, when one we have been fifteen years in establishing and which is now bringing in such rich spiritual results, is being closed for want of funds. It will be so bad for the whole South Gate work to close this school. It will destroy the confidence of the people of the neighborhood in us and in the permanence of anything we undertake to establish."

"A Budget Book With a Conscience"

This is the title of a new family budget book which was produced under the joint auspices of the National Thrift Committee of the Y. M. C. A. and a committee appointed by the Stewardship Council of the Church. The book is unique in placing giving first in the distribution of the family income and in suggesting ten per cent as a basis of giving instead of two per cent as is generally the case in books of this nature. The book may be obtained for ten cents by writing to John A. Goodell, executive secretary of the National Thrift Committee of the Y. M. C. A., 347 Madison Avenue, New York.

Conference Bears Fruit

Of the 111 registered delegates to the first young people's conference held at Cotner College last summer, thirty-one are known to be in college this year. Twenty-three are in Cotner, three in the University of Nebraska, two in Kearney State Normal, one in William Woods and one in the College of Missions. Most of the others are in their home high schools.

Ashley Memorial Bungalow, Bilaspur, India

Memorial Bungalow Nearing Completion

We are glad to receive, from Harry Schaefer, of Bilaspur, India, the above picture of the Letta P. Ashley Memorial Bungalow. Many readers will remember that Mrs. Ashley was for years, president of the state woman's board in Iowa. After her death some of the friends there decided to build a much needed home in her memory. It was decided to place this home in Bilaspur, India. Various things have hindered the progress of the building, but now the missionaries tell us that it is almost finished. Miss Kingsbury is living in it; Miss Mary Hill and Miss Conkright, two new missionaries who went this last fall, are also there with Miss Kingsbury. All are anxious that Miss Pope will soon be able to return, for her home is to be in this same Ashley Memorial Bungalow. We all regret that Miss Pope is detained here in the homeland on account of ill health.

Nodaway County Evangelistic Campaign

By R. E. SNODGRASS

THE nineteen churches of Nodaway County, Missouri, began the series of nightly services that marked the real beginning of the county campaign, on October 14, in a large tabernacle, located in Maryville. Evangelist Orville E. Hamilton, of Mountain Grove, Missouri, and Arthur T. Hamilton, of Oklahoma City, Oklahoma, were secured to lead in this central effort.

Owing to the bigness of our county, geographically, with so many churches, and several of these without resident pastors, we felt that a field man should be secured, who would give his entire time to the churches outside of Maryville. L. C. Montgomery, of Colorado Springs, was secured, and Richard Stewart, of Coffeyville, Kansas, and T. M. Walton, of Maryville, also gave some time to the field work. These field men worked up delegations, made surveys, secured prospect lists, visited schools and homes and preached in practically all the churches.

The central meeting was but one part of the general plan. It was provided that all the churches should have follow-up meetings of at least two weeks' duration. It has been impossible for all the churches to arrange their meetings immediately following the tabernacle effort, owing to local conditions, but the county campaign does not close until this part of the plan is entirely carried out. It is not possible to give a complete report of results at this time as several of the churches have not had their meetings. Such a campaign is only possible where the pastors give their united support as was done in this campaign. We have a fine list of preachers in this county and everyone of them deserves a goodly share of credit for the victories.

Another plan of the campaign called for Sunday afternoon and Monday night services in all the churches, evangelists, pastors and gospel teams being used. The gospel team is a vital factor in such a campaign. Several additions were received in these "rest night" services.

While the whole campaign was conducted on a much larger scale than the ordinary meeting, it did not cost the churches as much as single church meetings would have cost them. While all contributed to the central effort, the follow-up meetings were not expensive, owing to the fact that as much was accomplished in two weeks as it would ordinarily require four weeks, thus saving in advertising, evangelists' salaries, entertainment, and incidentals.

Practically every church in the county received additions from the central effort. Many of these would not have been reached by single church meetings. The more the churches put into the central meeting, the more they received from it.

Aside from the additions received we note many other accomplishments. Many neglected communities have heard the gospel and schoolhouses over the county are being utilized as radiating centers. Pastors have been located and all the churches have taken on new life. The county organization has been strengthened and a heartier cooperation among the churches developed. There seems to be a great passion for soul saving everywhere and a new consecration of heart and life to the evangelistic program of the New Testament.

A book shelf was maintained in the tabernacle and many books relating to the doctrine and life of our brotherhood were distributed. The *Radio*, our county paper, contributed much toward the success of the enterprise. We have taken moving pictures of the campaign which will be ready for use among the churches soon.

County and city evangelism is and should be the order of the day, the program of the hour. Three things appear to me to be vital in a county-wide program of evangelism:

1. A county conscience must be developed on the part of preacher and people, especially in the county-seat church. All the churches must recognize their indebtedness to the churches about them. The going down of the village and country church will sound the death-knell of the county-seat church. A church must recognize that it does not exist for itself. The church is not the end of the program of Jesus. A world salvation is the end and the church is the means to that end. The church that exists for itself alone has no moral right to the plot of ground upon which its church building stands.

2. New methods of evangelism must be put into operation. The church must modernize her methods, just as big business is doing. Many churches are using the programs of work they inherited fifty years ago. We need no new gospel (a closer adherence to the old gospel would generate more new life than any other one thing) but we do need a new program for carrying it into the life of the communities where we live.

3. Helpful cooperation is needed. Let all the churches of the county, large and small, rich and poor, cooperate in doing Christ's work. A strong county organization will thus be perfected, with its necessary officers, constituting a county board, with regular meetings, and upon which all the churches of the county will have representation. The county-seat church has no right to build itself up at the sacrifice of the smaller churches about it. God will withhold permanent blessing and the world will withhold its confidence from the church which selfishly seeks congregational glory instead of helpful cooperation.

"Christ has no hands but our hand
to do His work today,
He has no feet but our feet to lead
men in His way.
He has no tongue but our tongue to
tell men how He died;
He has no help but our help to bring
them to His side."

Doctoring in India

During the month there were 425 dispensary patients with 1906 treatments. Fifty-one patients were received into the hospital and thirty-three operations performed.

Since Dr. Longdon's return it is no longer necessary to make the regular weekly trips to Pendra Road. One day at Mungeli has been found inadequate so two days were spent there this month, the first in consultation and the second in surgery, three operations being performed in one morning.

JENNY E. CROZIER.

Bilaspur, India.

The Indiana Survey of Religious Education

A BOOK whose appearance must be considered an event is the first of the three volumes under the above general head. This is called *The Religious Education of Protestants in an American Commonwealth.* It is a fully illustrated and handsomely printed volume of 580 pages and sells for $5.00. It is brought out under the auspices of the Committee on Social and Religious Surveys, hereafter to be known as the Institute of Social and Religious Research, and is published by George H. Doran Company, New York. Walter S. Athearn, dean of the School of Religious Education and Social Service in Boston University, was the director of the survey and is the author-in-chief of the book. With him were associated E. S. Evenden, W. L. Hanson and William E. Chalmers, each an eminent expert in some phase of the work. A cursory examination justifies the publisher's statement that the book is "startling in its revelations; exhaustive in its assembling of facts; dynamic in its presentation and sympathetic and constructive in its method." While it is indispensable to the earnest citizen of Indiana it is scarcely less valuable elsewhere.

Book Announcements

The Missionary Message of the Bible

There are many reasons for missionary work, but much emphasis is needed on the Scriptural authority.

Brother McLean's great book, *Where the Book Speaks,* gives a wonderfully effective presentation of the missionary message of the Bible. Every Christian should read this summary and be convinced.

But, desirable as it might be, a 75c book cannot be placed in every home. The United Christian Missionary Society, therefore has published this message in condensed form and it should be placed in the hands of *every new convert* and given to every adult Christian who is not already thoroughly missionary. We should sow the church with the missionary imperativeness of the Book!

A supply of this convincing booklet should be provided for use among new converts at the close of evangelistic meetings and for all who are not yet in harmony with the Great Commission.

Price 5c per copy, 50c per dozen. In lots of 100 a 50% discount will be allowed.

A Pageant of World Missions

By F. W. Du Gar

THE Euclid Avenue Christian Church is deeply indebted to Mrs. A. R. Strang for the presentation of a very impressive missionary service on Sunday evening, December 2. *A Pageant of World Missions* was the title of the pageant given under the auspices of the woman's missionary society.

The "Spirit of Missions" as developed in the heart of a woman many years ago was represented, and this spirit passed on to another became the "Spirit of Prayer." As a result of much ardent prayer, the hearts of five saintly souls were touched, and they decided to give their lives in service to God for the sake of their fellowmen who had never heard of Christ, and they went out as "Pioneers."

At first the "Pioneers" were not received very kindly by the people to whom they had been sent, but after much suffering, hard work, and earnest prayer, their "First Workers" were obtained. The "Pioneer Fields" were represented by every class, creed and color, and as time went on, "The Children" of the church through their gifts, influence and prayers brought all of the children of the world together in one body for Jesus.

"Education" then appeared as the next step in the building up of world missions, and from the lighted candle she carried as the light of the world, the "Students" were able to light their candles and carry this light of Christ to the farthest and darkest corners of the earth. The lame and the blind were then brought in, and through the results of education, it was possible to heal them through proper "Medical" attention, thereby administering to their bodily needs as well as to their spiritual needs.

"Cooperation" of the members of the church staff and the entire membership is necessary in order that the work of the missions may be carried on and we must look to America to lead the way to the enlightenment of the entire world. This cooperation means more than merely the giving of our money and church attendance. It means that you and I must tell the story of Christ to our fellowman so that he too may become interested and help us carry the "Standards" of Christ and of America.

The pageant closed with the singing of *Publish Glad Tidings*, and the benediction by J. H. Goldner, minister of the church. While the pageant lasted a little more than one hour, the impression made upon those who saw it will be *everlasting*, and many a heart was inspired to make a more definite and earnest effort to cooperate with those who are pouring out their very lives for Him in some distant country or among the needy of our own land.

WORLD CALL had its biggest day of the year on December 20. On that day over a thousand subscriptions were received.

Hundreds of readers availed themselves of the opportunity to send WORLD CALL as a Christmas gift, a greeting card being sent with each subscription.

Echoes From Everywhere

(*Continued from page 55.*)

The Joy of Helping

We now have a fine young Christian woman as assistant doctor in the hospital and are able to do much more than we could before. It is a joy to help those who appreciate it as much as did one woman from whom we removed a twenty-seven pound tumor. She had come more than sixty miles and was in great distress. I was ill at the time and unable to perform the operation, so my assistant tried to get her to go home and return later but she would not. She had to wait two weeks before I was able to do the work. After it was done the husband could find no words with which to express his gratitude but fell mutely at my feet. Another woman who had brought her daughter for an operation had double cataracts and had to be led about. When the daughter was able to be up we removed one of the cataracts from the mother's eye and she was able to cook her own food before she left us.

DR. JENNY CROZIER.

Bilaspur, India.

Another Chair of Religious Education

The Bible schools of California, North and South, and friends generally of religious education, have begun a campaign for the raising of $50,000 for the endowment of a chair of religious education in California Christian College. Seven of our colleges now have either such a chair in actual operation or one in process of endowment.

Girl's Disposition Changed

The girls' dormitory at Luchowfu, China, has been finished and is now occupied. It was built by gifts from local Chinese who are interested in the school. The influence of one girl, who was baptized just before her graduation, led her father to say that the girl's disposition had been entirely changed. To show his gratitude he went out and began to raise the first $1,000 for the dormitory.

Not all Missionary Giving in America

Not all of the missionary giving is done in America. The Indian Christains have a mission church at Kota. They support their own missionaries and their own work here. Not long ago the Christians at Kulpahar pledged themselves to give the cloths for the communion table at Kota, the girls doing the embroidery and the women each giving a few *pice* from their earnings on the farm to pay for the cloth and thread used. One of the girls made the design, choosing a pattern we had and changing it to suit the size of the cloth. It is a very pretty grape design. This girl has the work in charge and is seeing that every girl who can do embroidery has a chance to help in the making. It is truly a love gift. They are hoping to have them completed by Christmas.

ETHEL SHREVE.

Kulpahar, India.

New Heating Plant

A new heating plant recently installed in the Home for the Aged, Jacksonville, Illinois, is adding greatly to the comfort of the guests in that place.

A Busy Housewife Teaching Busy Mothers

Since the Bible College opened I have taught a class, three days a week, of five women in two subjects, The Life of Christ and story-telling. The women are preparing to be teachers in the zenanas and in the schools. Three of the five have small babies and do all their own housework but are interested in their study and do very well. There are also six young men in the story-telling class.

I spend one day a week at Barela in the school for Hindu girls organizing and getting the classes arranged so that a very poor teacher may hinder the work as little as possible. I oversee all the work, teach one or two classes in reading, one or two in arithmetic, a grammar class one week, geography another, and then we have a story-telling hour, which has already been worth while.

My Sunday school for the children of the Christians has been very encouraging. The happy, loving faces are a joy. In my woman's class during the week I give stories that they may tell the children.

HELEN A. MCGAVRAN.

Jubbulpore, India.

Earth Still Shaking

In a recent letter from B. E. Watson of Tokyo, Japan, he writes as follows:

"The earth continues to shake and keeps us on edge. Yesterday we had the worst shake since September, I think. It is beginning to get on the nerves, especially of the women folks—and I think we cannot blame them for it."

A Quarrelsome Woman

I have taught my Sunday school class every Sunday since coming down from the hills. I usually have about twenty-one women present. There is just one class for women so that all who are not teaching are in my class. I have a mixture of illiterate and literate, old and young, newly married women and those who have several children, usually a baby in arms. One woman who has a very peaceable and good husband and a spoiled ten-year-old son, comes quite regularly, but at times she seems possessed by an evil spirit of quarreling. Lately she has been quarreling with another woman and last evening said she was going to throw herself into the well. I heard a terrific screaming and crying at her house, which is on our compound. The little boy came crying as his mother went toward the well. Her husband did not seem to be alarmed so I did not go to rescue her. When she saw that no one made a fuss over her she went back to her house. She is the worst of her kind in the class. I had thought she was improving.

MAYME JACKSON SCOTT.

Harda, India.

Japanese Relief

Receipts to January 1, 1924

Previously Reported, $18,455.30

AFRICA

Bolenge Church	$ 6.42
Individuals	
C. R. Atherton	10.00
G. P. A. Barger	10.00
D. A. Beyerlee	10.00
E. G. Boyer	10.00
W. H. Edwards	10.00
Ruth Musgrave	10.00
Emory Ross	10.00
D. L. Watts	10.00

ALABAMA

Individuals	
Mrs. P. Passell	5.00

CALIFORNIA

Individuals	
Newton Cleaver	4.00
Churches	
Dinuba W. M. S.	10.00
Huntington Park	23.72
Long Beach	5.00
Los Angeles, Central	10.00
Los Angeles, Hollywood	50.00
Riverside	74.79
San Francisco, First	10.00
Whittier, First	106.55

CANADA

Glencairn, Ontario Woman's Missionary Society	14.16

COLORADO

Mrs. H. G. Young	5.00

DISTRICT OF COLUMBIA

Washington, Ninth St. Church (additional)	.75
Dr. and Mrs. C. E. Ferguson, Washington	25.00

FLORIDA

Barton Church	24.00
Ethel Boone	10.00

GEORGIA

Mrs. C. N. Downey	15.00

ILLINOIS

Churches	
Beardstown, Central	8.85
Clinton, First	100.00
Springfield, First	48.55
Ursa	8.50
Individuals	
B. B. Blumenshin	6.00
Mrs. Dora Richardson	5.00
Quincy, Madison Park W. M. S.	5.00
Windsor W. M. S.	5.00

INDIANA

Individuals	
Bertha Clawson	100.00
Churches	
Gary, Central	50.00
Indianapolis, Central	200.00
Nineveh, Moscow	5.00
Oaktown	6.00
Shelbyville	18.80
Vincennes	100.00
Sunday Schools	
Evansville, First	29.25
Indianapolis, Downey Avenue	50.00
Indianapolis, North Park	25.00
La Porte	12.00
Woman's Missionary Society	
Danville	5.00
Elkhart	56.41
Martinsville	5.00
Morgantown	4.00
Sandborn	5.00

IOWA

Ames Church	26.75
Fort Madison S. S.	14.10
Mrs. I. H. Hill	2.00

KANSAS

Quinter, Bethel Church	5.00
Hoisington	5.00
Yates Center Sunday School	12.75
Mrs. J. H. Nutzler	3.80
Anna McKenzie	15.00

KENTUCKY

Churches	
Harrodsburg	[illegible]
Princeton	[illegible]
Danville S. S.	50.00
Mrs. Arvene Jones	[illegible]
Laura Rodgers	[illegible]

MARYLAND

Thomas Lawrence	[illegible]

MASSACHUSETTS

Worcester, First, S.S.	[illegible]

MICHIGAN

Algonac, S. S.	[illegible]
Dowagiac Church	[illegible]
Forest Hill Church	[illegible]

MINNESOTA

Minneapolis, Portland Avenue	14.23

MISSISSIPPI

J. R. Lowe	[illegible]

MISSOURI

Churches	
St. Joseph, First	[illegible]
Columbia, S.S.	300.00
Eldorado Springs	6.00
Paris	63.75
St. Louis, Union Avenue	350.00
Albany, S.S.	2.00
Maywood, W.M.S.	14.00
Edna Bear	1.00
Herman Yelton	2.00

MONTANA

Butte Church	25.00

NEBRASKA

Omaha, First Church	38.91
Mrs. Clara Bailey	2.00
Doline Wells	1.05

NEW JERSEY

Leda Toof	5.00

NEW YORK

Brooklyn Church	10.00
Felt Mills, W.M.S.	6.00

NORTH CAROLINA

Wilson Mills Church	8.50
Durham S.S.	5.00
Mrs. G. R. Jones	5.00

OHIO

Churches	
Cincinnati, Central	3.55
Cleveland, Crawford Road,	130.10
Cleveland, Euclid Avenue	500.00
Cuyahoga Falls, Stow	65.00
Hubbard	15.27
Lisbon	73.00
Perry	10.00
Youngstown, Austintown, W. M. S.	92.06
Individuals	
Mrs. Frances C. Allen	200.00
Helen Lee Green	10.00
Mrs. J. R. Huff	3.00
W. C. McCallum	50.19
Mrs. E. D. McCarmack	5.00

OREGON

Portland, S.S.	4.00

PENNSYLVANIA

Churches	
Clymer	31.81
Covington, S.S.	10.00
Perryopolis	37.00
Uniontown, Central	100.00

SOUTH DAKOTA

Aberdeen, Bethany, S.S.	5.42
Carthage	11.38

TENNESSEE

Memphis, Union Service	33.26

TEXAS

Churches	
Austin, Central	104.50
Fort Worth, First	83.76
Lockhart, W.M.S.	15.00

VIRGINIA

Richmond, Hanover	119.50

WASHINGTON

Spokane, Central	5.00
Tacoma, First	89.30

WEST VIRGINIA

Bethany	46.32

WYOMING

Casper, W.M.S.	1.00
Total	$23,004.01

UNITED CHRISTIAN MISSIONARY SOCIETY,
425 De Baliviere Avenue, St. Louis, Missouri.

Hands Across the Sea

IN the report of the Japanese relief offerings which may be seen above there will be found a contribution from the Bolenge, Africa, church as well as from our missionaries in that station. Accompanying the remittance of these gifts came the following letter from Emory Ross:

"We enclose draft No. 487 for $6.42, the gift of the Bolenge vesper congregation yesterday, Sunday, November 4, toward the relief of needy earthquake victims in Japan or the rebuilding of our work there. This amount represents the value of the 107.90 Belgian francs and the two bunches of onions actually contributed.

"The mail details of this terrible catastrophe have just reached Central Africa. After hearing but the merest outline of it Mark Njoji, the beloved native pastor of the Bolenge church, made a moving appeal at the morning service yesterday for a special contribution to be taken at the sunset gathering for our brothers and sisters in Japan.

"At five o'clock the bell called the Bolenge villagers to evening worship, which, instead of being held *al fresco*, as usual, was to convene in the church building. Boys and girls, men and women, white and black, came along the paths with their offerings in their pockets—if they had pockets!—or clutched in their hands. Songs filled the building, and then prayer, and then Njoji told the people something of what had happened in Japan.

"No matter if it did seem from his description that the earth had literally opened wide and swallowed the major part of that brave, quivery little island; no matter if the native words he had to use to number the multitude of killed and injured conveyed possibly but little meaning, by reason of their very immensity, to his awed black hearers; the fact was apparent to them all that vast numbers of their fellowmen—of their fellow Christians—were in dire need and distress somewhere out in that vast unknown world beyond Africa, whence came their white teachers and the transforming story of Jesus Christ.

"Mpoku, the song leader, arose and announced the hymn. Mark lifted his hands for the audience to rise, and there burst forth one of their best-sung hymns:

" 'Cifosangel'ant'uma, bant'uma, bant'uma;
Cifosangel'ant'uma, nsang'en'ey'ebiko.'

(I will tell all people, all people, all people;
I will tell all people the news of life.)

and the whole congregation surged forward, *en masse* to lay their offerings on the little reed collection plates resting on the communion table. There didn't seem to be a person in the church who failed to respond, even to the old woman, poor in this world's goods, and the little mite of a girl hardly as tall as the communion table, who came bearing each a fragrant bouquet of onions.

"One man lifted up a 5 franc note before Mark and shouted above the singing the name of the giver who hadn't been able to come. A small bent woman with only a torn cloth about her held up a 10 centime piece, worth about one-half cent, before Njoji to show she was doing what she could.

"The last 5 centime piece dropped on the plate, Mark called on Mrs. Ross to pray and dismiss, and as the 'O ngoko' (amen) was said there was many a face uplifted and shining with joy at the thought of the oneness of Christ's children the world around. A little delegation of older folk accompanied Mrs. Edwards home with the collection plates and the crowning onions and helped count the gift. And before dark had stolen over the village every one knew that Frs. 107.90 and two bunches of 'batungula' (purchased by the missionaries at their market value of Frs. 2.00) had been brought forth from their little mud-and-thatch houses for far-away suffering Japan."

Surely this is an example of the brotherhood of Christ in its fullest and deepest sense. Perhaps it is left to the native Christians in Africa or other far-away lands to bring home to us the true meaning of the oneness of God's children.

Glory to God in the Highest, and on Earth Peace

By JANE BREWER

IN spite of the rumble and report of a revolution going on south of us, and recruiting of the federal troops taking place in and about our city, the above expresses the spirit of our Christmas season here in San Luis Potosi, Mexico. We began our plans for the day the middle of November. First the committee was named to plan the kind of a program we should have. We were pleased to have them vote unanimously for a second "White Christmas." A few years ago the type of programs which these Mexican leaders chose and put on was a disgrace to Christianity. Now we can see their development and growth in the true Christmas spirit. Last year we had the first "giving Christmas" that these Mexican people ever had and so we were glad to have them want the same program again.

During December, which is the vacation month in the school, we all found ourselves busier than ever. In addition to the children's practice and the necessary teaching to prepare the way for such a Christmas, we had a sort of a vacation Bible school—a Bible Institute, we called it—meeting every morning at nine o'clock for the first two weeks of the month. After the institute closed, we had a week of intensive preparation and Christmas was upon us. By talks and stories we had tried to prepare the way for the gifts of substance, service and self.

Sunday evening, at five-thirty, the English service was held. This service was small but impressive, with a group of thirty, counting the children, young people and adults. They, too, had a "White Christmas" and they gave many gifts. The classes of young people held a sale of homemade candies and cakes and they cleared a hundred and fifty *pesos* which they gave for their gift, and half of it was for our orphanage in Aguascalientes, the other part to be used here among the poor. Six of the boys and girls made their confession at the close of the service—the first to take their stand for Christ.

The Mexican program was held Christmas Eve. The church was beautifully decorated in white, with green boughs and two Christmas trees in front on each side. In the middle of the front was a large piece of glass with the names of these classes of gifts which we were emphasizing, and above this hung a large silver star. The program represented the children in the Sunday school planning their Christmas exercises with their superintendent, and then going out to find some one to help. They visited a poor little blind girl and made her happy with their songs and games. Then they returned to plan their gifts. This part presented an ideal opportunity for the presentation of the substance gifts, and as the superintendent called out the classes one by one, they carried their gifts to the front and placed them under one of the trees. The tiny folks carried up little white stockings filled with corn or beans or rice, the staples of Mexican food. A class of children brought some clothes to be given to a little girl and boy in one of our poorest families. A class of girls made clothes to dress a little two-year-old girl of a very poor family whose father has just died. Other classes brought sugar, rice, flour, clothing and many other very useful things. An offering was taken in the audience and six *pesos* were thus given. Considering that our people are poor the response was splendid.

Then came the report of the service gifts. Little white envelopes, with cards, had been given out the week before, and the members wrote on them their promise of service. These were collected and hung on the second tree before the program. If these promises are faithfully kept, the church must go forward this year.

Mr. Huegel gave the talk leading up to the gifts of self. With most of the lights out, except for those of the trees, we sang that beautiful, old hymn, for the invitation hymn, *Noche de Paz, Noche de Amor* (Night of Peace, Night of Love), or, as you know it, *Holy Night*. Seven children from the Bible school presented themselves and one woman who is just beginning to learn what the evangelical message means. Thus Christmas Eve ended.

Christmas morning was given to arranging the food into the baskets, and also the clothing, for the needy families. Each basket contained a little sack of flour, rice, beans, corn and sugar, and seven such baskets were sent out, still leaving a balance of food to be used later. A basket well filled with food and clothing went to a widow and three children, where there are four different families living in three rooms, one of which is a small kitchen. How eagerly the children of the other families looked on while these little companions seemed to be showered with good things. But there was not enough to go around. In another home—or rather hole in the wall, some four by six feet—where a sick man, his wife and two little children live, another basket was left. These people must cook out on the ground when a kitchen is not lent to them. How their faces beamed as the gifts were left, especially the little girl, who received as her especial part a white dress and a tiny doll. A Scripture verse and a short explanation were given, and a prayer offered in each home—and no doubt it was the first such message some of these people had ever heard.

The camp fire girls made forty-two cloth bags and filled them with fruit, cookies, peanuts and candies, and sent them out to the penitentiary to be distributed among the poorest prisoners. Some of the girls had hoped to go to take the bags, but it was very difficult to get permission, so we finally sent them out with Mr. Medina, one of our native evangelists. He reported that there was almost a war among the prisoners, each one trying to get a bag. Of course there was not enough to go around—but the girls hoped it would help somewhat to bring cheer to these neglected ones. Thus passed Christmas Day.

It was not until night that we had an opportunity to be quiet and rest, and to open the presents and read the messages from our loved ones and friends of the States.

We all feel that this Christmas has been a blessed one, and that the people among whom we are working are growing to understand more and more the true meaning of Christmas.

Echoes From Everywhere

(*Continued from page* 57.)

Twelve Miles From a Doctor

Three of my Bible women, each with a two-year-old baby, have just returned from Mahoba where I had to send them to Dr. Drummond for treatment. They have come back looking so well and happy, both mothers and babies, and full of praise of the good doctor's work and attention. We are thankful to be within twelve hours' reach of Mahoba by train, for without any proper medical aid here I cannot undertake the responsibility of serious cases. I have my little dispensary open morning and afternoon and it is surprising how much can be done in this line by a non-professional.

So many babies are brought who are under the influence of opium and it is a pitiful sight. Mohammedans, though they take a pride in saying that their religion forbids the use of alcoholic liquors, are very much given to drugs and begin giving opium to their children from early infancy. One baby recently seemed very sick and the mother confessed that she had used this drug. I told her how wrong it is and added that she must wait until the effects had worn off before I could do anything, though we administered a dose of castor oil immediately. The baby swallowed it with difficulty but the mother was so anxious and so eager to do what was right that she came to me regularly morning and evening and I treated the baby for two or three weeks and was very gratified to see it recover. Some die from the effect of the drug. It is easy to tell these anxious mothers about Jesus, the burden-bearer, and they always listen very attentively.

EDITH ELSAM.

Maudaha, India.

As Much For Others as For Themselves

Just at the time the news of the Japanese disaster reached India there was great distress from floods in several parts of India. The boys and girls of our mission schools in Harda wanted to do something to help relieve the suffering so an opportunity was given for a freewill offering in the schools. A big mass meeting of all the school children was held, the total amount given being Rs. 109. A municipal school gave Rs. 16, making in all about $41. Half of this amount was sent to our mission in Japan for relief work and the other half for flood relief work in India.

Church Membership in the United States

IN this period of evangelistic activity especial interest attaches to the following studies of church membership, quoted from or based upon the *Year Book of the Churches* for 1923, published by the Federal Council of the Churches of Christ in America.

I. Growth in Church Membership Compared with Population of the United States.

The population of the United States has increased as follows:

Census 1890	Census 1900	Census 1910	Census 1920	Estimate 1922
62,947,714	75,994,575	91,972,266	105,710,620	108,000,000

Church membership in the United States has increased as follows:

Census 1890	Census 1906	Census 1916	Official Reports to Federal Council 1922
21,699,432	35,068,058	41,926,854	47,507,251

Population has increased 6.8 per cent during 32 years or at the average rate of 2.125 per annum since 1890. Church membership has increased 118.4 per cent or at the average rate of 3.7 per cent per annum, showing a small but steady advance of church members over population. This steady advance is further shown by the fact that in 1890 the church membership was 34 per cent of the population and in 1922, 45 per cent.

II. Membership and Constituency

Defining constituency as "all those who by birthright, affiliation or sympathetic interest, as well as actual enrolled membership, hold some form of religious faith," careful study of the population of the United States has brought some good statisticians to the conclusion that the figures of the Roman Catholic, Eastern Orthodox and Latter Day Saints presented in the Year Book represent constituency of each.

Dr. Walter Laidlaw of New York, who has had large experience as statistician of the New York Federation of Churches and in the Census Bureau of the United States, has demonstrated through varied tests that a multiple of 2.8 upon Protestant membership figures is approximately correct. Some such calculation is necessary to bring the figures to a comparable basis. It is altogether misleading, for example, to say that there are 18,104,804 Roman Catholics, 400,000 Jews and 28,902,447 Protestants in a total of 47,407,251 reported membership, a ratio of 1:1.5, while the one represents population as officially stated and the other is communicant membership. The table below shows a ratio of 1:4.3 as between Roman Catholic and Protestant population in the United States; that is, for every one of Roman Catholic there are four and three-tenths of Protestant faith. It is equally misleading to class as non-religious all of the population not definitely counted by some religious body. The approximate ratios to total population are 18 Roman Catholics, 77 Protestants, 3 other faiths and 10 of no faith.

1922 Population of United States as Members and Adherents of Some Form of Religious Faith:

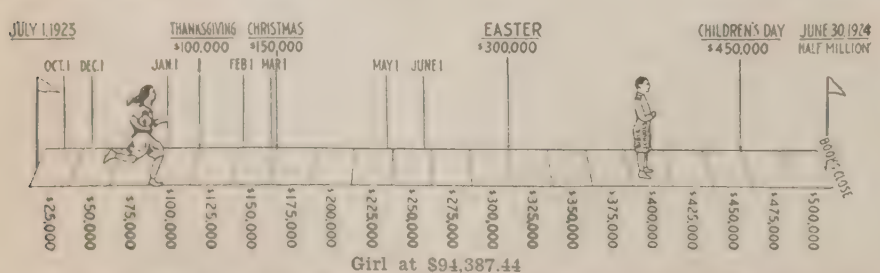
*Protestant	77,958,470
Eastern Orthodox	456,054
Latter Day Saints	604,082
†Jewish	1,600,000
Roman Catholic	18,104,804
Total	98,723,410

III. Seven Largest Protestant Groups

	Membership	Constituency
Methodists	8,262,289	23,134,409.2
Baptists	8,167,535	22,869,098.0
Lutherans	2,515,662	7,043,853.6
Presbyterians	2,402,392	6,726,697.6
Disciples and Churches of Christ	1,536,786	4,303,000.8
Protestant Episcopalians	1,118,396	3,131,508.8
Congregationalists	838,271	2,347,158.8
Total	24,841,331	69,555,726.8

*A multiple of 2.8 on communicant figures.

†A multiple of 4 on reported membership which as a rule is made up only of heads of families or pew holders.



Girl at $94,387.44

Our Bible school girl is $12,996.70 ahead of the Bible school boy for the first half of the race. Last year he was at $81,390.74 on December 31. The girl is near the goal set for, January 1, namely, $100,000 at this time of the year. We must expect increasing speed in every mile of the remainder of the race to reach the (HALF-MILLION) goal by June 30.

A Busy Missionary

Michael Stephen Matejka is one of the busiest missionaries in our service. His church is located at Bayonne, New Jersey, but he preaches up and down the Jersey Coast to multitudes of Slavs who live in the many industrial communities. No missionary exceeds him in the number of calls in the homes of the people and in copies of the Scriptures distributed. His time and energy are greatly drawn upon by immigrants newly arrived who stand in sore need of friendly counsel.

"This Grace Also"

Morning prayers and Bible study for all who live on our compound are held daily and are well attended. Our people are slowly learning true Christianity. The standard of giving adopted by the church is one *anna*, (two cents) one-sixteenth of the total family income, and all are paying it regularly excepting one family which will do so very soon.

C. G. ELSAM.

Maudaha, India.

Church at Bellflower, California

"Some a Hundredfold"

The church at Bellflower, California, began in a meeting conducted by John H. LeGrand and his team. There were eighty-five members when the meeting closed. Then came J. W. Utter to consolidate the gains. In eleven months there were 120 members and the church relieved the Southern California Christian Missionary Society of further contributions to its support. There are now 140 members and the church property is valued at $6,000.

Fourteen Groups of Russians

There is increasing demand for the services of John Johnson, our Russian pastor of Chicago, to visit other communities and hold evangelistic meetings among his people. He is being urged to make a visit to San Francisco that he might organize a church among a large colony of Russians, many of whom have but recently come to the United States. Recently he accepted an invitation to deliver addresses at a Bible conference called by the Russians in New York City. This conference was held in the Community House at 147 Second Avenue and was largely attended. There were good audiences from night to night and fifteen people were added to the church. There are fourteen distinct groups of Russians who meet and worship within the confines of greater New York City, who are more or less related to the central group that meets in our Community House.

Receipts for Six Months Ending Dec. 31, 1923

United Christian Missionary Society

	General Fund 1922	1923	Gain	Special Funds
Churches	$158,102.81	$132,869.98	$25,232.83*	$22,932.94
Sunday Schools	81,085.60	90,962.32	9,876.72	3,425.12
Christian Endeavor Societies	4,061.61	3,362.87	698.74*	232.13
Woman's Missionary Societies	183,893.12	173,265.40	10,627.72*	55,686.60
Circles and Triangles	13,166.19	11,326.08	1,840.11*	3,077.74
Children's Organizations	3,949.02	4,044.04	95.02	1,044.37
Individuals	36,773.52	17,581.29	19,192.23*	36,029.50
Men and Millions Movement	1,442.00	900.00	542.00*	50.00
Bequests	2,819.71	835.18	1,984.53*	739.82
Interest (U. C. M. S.)	6,260.06	11,686.00	5,425.94	
Interest (Old Societies)	22,060.97	17,351.01	4,709.96*	2,795.00
Home Missions and Benevolence	15,190.64	10,202.43	4,988.21*	34,046.71
Annuities				25,287.50
World Call				36,896.38
King's Builders	2,345.21	2,715.46	370.25	
Literature				22,001.09
Miscellaneous	19,959.07	33,681.49	13,722.42	5,830.26
	$551,109.53	$510,783.55	$40,325.98*	$250,075.16

Board of Temperance and Social Welfare

Churches and Sunday Schools	$ 1,529.86	$ 2,090.62	$ 560.76
Interest	311.83	214.48	97.35*
Miscellaneous	884.55	1,805.75	921.20
	$ 2,726.24	$ 4,110.85	$ 1,384.61

Board of Education

Churches	$ 10,351.74	$ 6,354.01	$ 3,997.73*
Sunday Schools	12.00	17.50	5.50
Individuals			
Colleges	123.04	64.85	58.19*
	$ 10,486.78	$ 6,436.36	$ 4,050.42*

Association for the Promotion of Christian Unity

	1922	1923	Gain
Churches	$ 1,568.22	$ 1,622.29	$ 54.07
Individuals	872.00	983.65	111.65
Literature	6.90	123.17	116.27
Interest	5.83	16.61	10.78
	$ 2,452.95	$ 2,745.72	$ 292.77

*Loss.

Self-Protection From Mission Schools

T. N. Hill, Damoh, India, reports contests between hockey teams in mission schools and government schools in Damoh District in October. He says: "A few years ago only mission teams would have had any chance at all. Our work has begun to bear fruit in schools and communities where our workers have never gone. All over India mission schools have demonstrated the value of games. Because of mission schools, the regular government schools are opening their doors to the depressed classes. The schools have been legally open always but the teachers and pupils have kept them out. However, they are opening them more and more, as self-protection from the missions if nothing else."

Sowing Beside All Waters

There were 747 new cases with 1,120 treatments at the dispensary during the month. Twenty-one minor operations were performed.

Some time was spent with the evangelists in two of the outstations, a few days in the Singaji *mela*. Preaching was difficult because the people would not stand still long enough to get much of a message. Some three hundred gospels and tracts were sold.

W. H. Scott.

Harda, India.

An Ode to Lost Shoes

An amusing incident that crept into the Student Volunteer Convention was the announcement by Canon Edward Woods of England that he had lost his shoes from in front of his hotel bedroom door where the English custom prompted him to place them. From the press box where the galaxy of reporters were assembled, came the following ode, the inspiration of Mrs. E. C. Cronk:

He came from England to our shores,
His name is Canon Woods;
In innocence
His English shoes
Outside his door he stood.

The porter thought they were a tip
With joy he them received;
A parable
Of the lost shoes
The Canon then perceived.

Oh, Canon Woods, we stole your shoes;
A greater thief are you
We keep your shoes
You stole our hearts;
Our hearts, sir, for a shoe.

The peasants who present the passion play at Oberammergau are now in New York, not to present the passion play in this country, but to ply various trades.

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Investing for God

Within three years, according to C. R. Hudson, secretary of the Southern California Christian Missionary Society, thirty-nine church buildings of a total value of $2,260,000 have been completed, begun or definitely decided upon by the Disciples of Christ in that region. Among the most notable are:

Long Beach	$527,000
Hollywood	250,000
Glendora	75,000
Bakersfield	100,000
Ventura	52,000
Highland Park	75,000
University	100,000
Glendale	100,000
Wilshire	350,000
Whittier	125,000
Alhambra	75,000
Anaheim	75,000

Forty-First Anniversary Celebration

Miss Leta May Brown is with us now in the work of the hospital, and is getting hold of the work. She does very well with the language. I remember how little I knew after I had been in the country only one year.

We are so glad to have Misses Hill and Conkright with us for this winter. It is so refreshing to have the younger ones with us occasionally. We all went out to Mungeli last Wednesday to celebrate the anniversary of Miss Kingsbury's arrival in India, forty-one years ago. She is as young as any of us still, and younger than some, I think. We had a fine breakfast. There were products of all three of the mission gardens in Mungeli. Then we had afternoon tea with the Moodys. The three young ladies stayed on until the next day. All the others drove back to Bilaspur immediately after tea.

JENNY E. CROZIER.

Help for Bible School in Russia

The American Christian Missionary Society at its meeting held last month gave careful consideration to the situation of the Bible school at Petrograd, Russia. The special fund raised in the Men and Millions Movement for the work of foreign relations has been carefully husbanded and invested pending the time when conditions in Europe would make possible the wise use of this money. The Restoration movement in one form or another has found its way into Norway and Sweden, Poland, Russia, and perhaps other communities. The evangelical Christians of Russia doubtless embody principles very near akin to the principles advocated by our churches for a hundred years. Because of conditions over there it has been and is yet an open question about whether any help at all is practical until matters become more settled. Until now it has been difficult to give financial aid to an educational institution in Russia, such as this Bible college. It was voted that a sum not to exceed $4,000 should be sent to help this school for the current year, the time and amount of payments to be determined by the executives after correspondence with Russia. The American Society also decided that before further aid be extended a commission of three or more brethren should visit Russia and have conferences with the leaders of the evangelical Christians and others regarding the matter.

Wedding Bells in Mexico

Our orphanage mother, Miss Pearl Gibbons, is justly happy and satisfied over the marriage of one of the daughters in our Mexican Home. Luz Veliz was one of the first little children taken into our Mexican Home in the time of the revolution. Samuel Rocha is one of our young ministers, whom our missionaries have trained for his work. These two were married on Thanksgiving Day. Luz had three years of normal work. She has studied music and plays the hymns well and has been a leader in Sunday school work among the little tots of the orphanage.

Write to WORLD CALL for an index for your last year's volume. No cost.

Picture Cards in Sunday Schools

Nearly every member of the Rath, India, church is a Sunday school teacher and even then there is need of more teachers for the work. Some of the promising Sunday schools have had to be temporarily closed for lack of teachers, although some of the teachers have classes in two or three different Sunday schools each Lord's Day. The teachers greatly appreciate the picture cards the friends in America send for this work.

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A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ẽ as ẽ in hẽr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

Africa

batungula—bä tŭn gū′ lä
Banga—Bän gä
Bonkanza—Bōn kän zä
Bokemo—Bō kem ō
Bolenge—Bō lĕn gĕ
Boloko—Bō lō kō
Ikoko—E kō kō
Intole—In tōle
Jibenge—Jī ben jē
Koloto Jei—Kō lō tō Jē
Monieka—Mōn yē kä
Mpoku—M pō kū
Njoji—N jō jī

China

Anming Kiang—An mĭng Kī ang
Chang—Chäng
Ching Yi Cheng—Chĭng Yī Chĕng
Chuchow—Chüchōw
Fang Lao—Fäng lō
Ginling—Jĭn lĭng
Ho Chang-chi—Hō chäng chī
Luchowfu—Lü′ jō foo
Nanking—Năn kĭng′
Nantungchow—Năn tŭng jō
Shi Kwei-biao—Shī Kwē Bīau
Swen Dji Shuh—Swĕn jĭ chū
tai tai—ai as in kaiser
Wang Pei Chiu—Wäng Pē Chū
Wei Sin djen—Wē sīn jĕn

India

babu—bä bū
Bilaspur—Bī läs pur
Bina—Bī nä
Damoh—Dŭ mōh
Harda—Hŭr dä
Hari Das—Hŭrī Däs
Hira Lal—Hīrä Läl
Itarsi—Etär′ sī
Jaldi—Jŭl dī
Jubbulpore—Jŭb bŭl pōre
Kota—Kō tä
Kulpahar—Kûl pŭ här′
Mahoba—Mŭ hō′ bä
Majli—Mäj lī
Maudaha—Maudŭhä
mela—mē la
Memsahib—Mēm Sä hĭb
Mungeli—Mûn gē′ lī
Naina Tal—Ni na Täl
Pendra—Pēn drä
pice—pice
Raimat—Ry mŭt
Sahayak Patrika—Sŭ hī yäk Pû trī kē
Singaji—Sĭng a jī
Thakar Dass—Thakar Dass
Yohan Masih—Yō hän Mäsih

Japan

Fukushima—Fū kū′ shī mä
Hatanaka—Hä tä nä kä
Kobe—Kō bē
Tokyo—Tōk yō

Latin America

Aguascalientes—A gwäs käl yĕn′ tes
Andres Osuna—Än drĕs O sū nä
Avenida de Mayo—A ven ī dä dē Mēyō
Boca—Bä cä
Buenos Aires—Bwā nōs I ras
Charcas—Chär cäs
Colegio—Cō lē′ hīo′
Guadalupe—Gwä thä lū′ pä
San Luis Potosi—Sän Lūīs Pō tō sī
Senor Maradei—Sē nyōr′ Mä ra′ dē
Vargas—Vär gäs

Philippine Islands

Baguio—Bägī ō
Singalong—Sīn gä lōng′

Tibet

Batang—Bä′ täng
Likiang—Lī kī äng
Yunnan—Yū nän
Yengin—Yĕn jĭn

Russia

Matejka—Mä tē kä

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. David N. Byerlee, Africa, December 22, 1923. Home address 315 West Richmond Street, Portland, Oregon.

Births

Alice Caroline, to Mr. and Mrs. A. C. Bro, China, September 7, 1923.
Alice, to Mr. and Mrs. C. H. Thomson, India, December 6, 1923. Home address, Bethany, Nebraska.
Daughter, to Mr. and Mrs. Fred W. Hughes, Asuncion, Paraguay, January 3, 1924.
John Cameron Lemmon, to Mr. and Mrs. Robert B. Lemmon, Argentina, December 31, 1923. Home address, Bethany, Nebraska.

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